

Baccalaureate Sermons

and Addresses

School of Theology at Claremont



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BACCALAUREATE SERMONS

—AND—

ADDRESSES.

BY THE LATE

REV. AUGUSTINE A. SMITH, A. M.,

President of North-Western College.

With a Biographical Sketch by

MRS. N. C. KNICKERBOCKER, A. M.

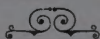
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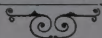
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Naperville, Ill.

MDCCCXCV.



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TYPESETTING, ELECTROTYPING, PRINTING, AND BINDING

By THOMAS & MATILL,

265-275 Woodland Ave., Cleveland, O.

PREFACE.

There is no kind of literature so stimulating to ethical culture as well written memoirs of worthy men ; and, barring the sacred Scriptures, there is no class of books so profitable for doctrine, or so potent in molding the religious life of a people, as books of well matured Gospel sermons by good authors. In offering this new book to the public, we are only adding to the active energy proceeding from the Church for the purpose of evangelizing the world in obedience to her ascended Lord, who said: "Go ye therefore and teach all nations."

The object of this volume, however, is two-fold: First, to spread the truth of God as it is in Christ Jesus; and second, to perpetuate the memory of the sainted Rev. A. A. Smith, A. M., President of North-Western College. The condensed biography of the President, with which we introduce his sermons, has been carefully prepared and offered as a tribute of respect to his name by Mrs. N. C. Knickerbocker, A. M., who had for many years been intimately associated with the subject of her sketch in educational work in the College. The co-operation of her skilled hand and sympathetic heart contributes largely to the merit of our book. This short history of an exemplary Christian and highly honored educator is in itself a stimulus to a pure and noble life. Although his tongue lies silent in the grave, the record of his life still speaks.

The sermons and addresses which follow have been carefully selected from the written discourses the President had preserved. The baccalaureate sermons contain the ripest thoughts of a trustworthy instructor and faithful servant of the Most High. Thousands who sat at his feet in college halls and listened to his words of power as they dropped from his eloquent lips, will find in these discourses a well of inspiration from which they may draw, as in days of yore, new strength and courage for the conflict of life. The address on the Sin of Intemperance is replete with reliable information that should be sown broadcast in every agitation against the drink evil. The dissertations on Love and Faith throw a bright search-light of Gospel truth on these vital elements of the Christian religion, and are eminently adapted to enable every son of God to give a reason for the hope that is in him.

With the prayer that God may bless and direct into fruitful channels this modest volume of Gospel truth, we send it forth on its broad mission. If in the Great Day of final accounts we shall find that precious souls have been liberated from the thralldom of sin and raised to a nobler life by the redeeming grace of our blessed Lord, through the instrumentality of this book, our highest hopes will have been realized and our labor amply rewarded.

S. J. GAMERTSFELDER, Editor.

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Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.—Matthew 6 : 33.

They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars forever and ever.—Daniel 12 : 3.

That they may rest from their labours ; and their works do follow them.—Revelation 14 : 13.

REV. AUGUSTINE A. SMITH, A. M.,

PRESIDENT OF NORTH-WESTERN COLLEGE.

The biography of the Church is the volume of its love. This is one means by which holy influence is perpetuated. Death is doubly bereaving: it ends seemingly and measurably both the giving and receiving of esteem. When those who have beautified the past to their circles leave earth, it seems for awhile as if they had borne love to Paradise, and the voiceless spell of sorrow is almost overwhelming. We move on in this turnless stream of time calling backward in an under breath for them. They come not; but why cease to enshrine them in this holy emotion? They—the redeemed—have gone to Him who is love and who makes and fills heaven with this beatitude. Their memories rise like stars in the sweet sky of immortality and bring nearer the horizon of heaven. The celestial company grows about its Mediator; are they who form that company ignorant of the love, the frankincense of the Christian era, which we offer to Him? To remember the good, is part of Christian service; and more,—a soul should be revered. This age is urgent with the impact of eternal influence; for eternity passes through time by souls. Biography irradiates history; it contributes the human color. The leaves of good and grand and sublime human story are the Excelsior Heralds for the race. The vivific power of every nation must be taken by the force of its living and buried men; and every

life sketch answering the question, How did this being impress itself here? is a record of that force.

Is President Augustine A. Smith deserving of history? The interrogation can elicit but one answer from the ten thousand students who have attended Northwestern College. With his love for God he loved and impressed and elevated the young, and engraved himself ineffaceably upon their characters; for he was a "character making man." Still does his influence quietly beget a noble emulation, verifying the saying of Lord Brougham, "The teachers of mankind have a high and holy calling, and their fame is the heritage of nations."

In response to a request, we give to the many friends of this beloved teacher the following portraiture:

The little town of Sandisfield, Mass., is situated on Farmington River, in beautiful Berkshire County. It is a region vocal with the song of industry and the swirl of machinery. It is here that in the year 1806 Augustine Austin Smith was born. Bishop Spalding says: "The best minds have either been born in the country or have passed there some of their earlier years." Nature holds her resources for man. In creation's state his Granite Highness, Saddle Mt., keeps august composure while gales skirl round him. In the presence of such thrones each man learns to regard himself as a king; and tens of thousands of the sons of patriotic and philanthropic New England have heard the inspiring voice of the oracle of Liberty from this templed spot. President Smith loved liberty; not for himself alone, but for his race. He was heir to the royal Puritan bequest. He was the fifth child of Austin and Achsah Smith, of a circle that numbered ten sons and daughters. Theirs, it seems, was far from a luxurious home, tradition recording "frequent

meals of rye bread;" but that humble household was ruled by the precepts of the Word of Life; for our subject had the invaluable providence of intelligent and pious parents of the Methodist Church: thus the golden bands of love and virtue united a happy group. But when Augustine reached the, as yet, almost infantile age of five years, the home was blighted by the death of his cherished father. The delight of childhood falls under the care of loving Christian parents. They are the jealous guardians of what has been beautifully called the soul's birthright—its happiness; but often does it seem, in the sequel of lives, that the hands of clay have been folded to give the Hand Divine something more to do. The affectionate tenor of disposition evinced by our friend within the sacred circle that expanded about him in later years is proof that, after the family loss, the widowed mother doubled the charm of her own love.

The school privileges of Augustine Smith were circumscribed by farm life. His boy duty of caring for the cows led him every winter morning through three miles of snow. But though his advantages were meager, his mind was alert, and the diligent quality of his character was stimulated by the enchantment of knowledge. This he loved and with zest bore after it. If our subject had belonged to the opulent class, whence would have come that sympathy with struggle and self-denial which so admirably fitted him to be the adviser of our self-making students? Experience is the overpoise of knowledge. The young become strong through the tonics of hope, courage and energy, and not through knowledge alone. Still, as we have said, knowledge came. The glow of thought, which sunned every New England home, illumined the widow's cottage and made books so charming to her son that he

studied, school or no school. The progress of Augustine Smith was so rapid that with only two or three months' instruction, winter by winter, he was able to teach at the age of seventeen, and continued teaching until the year 1828 when he attended Lenox Academy. We can think with sympathetic joy of his coming to this long-coveted opportunity. His first experience in what was to prove his life-work was at North Colebrook, Conn. During the next winter his native town bore testimony to his worth by using his talent, and for the two succeeding winters the town of Norfolk, Conn., employed him, and thence on for five or six years. Indeed it may be said, that in his vocation he attained enviable success in scholastic New England.

In the year 1827 his mother, then married to his uncle, Mr. Church Smith, moved with their family to Austinburg, Ohio; whither drawn by the ties of kindred, Augustine followed the next year. So he was among the chosen ones destined to transplant the Puritan virtues to this marvelous Mississippi Valley.

After coming to Ohio, Mr. Smith attended Jefferson Academy, where his ability became so manifest that he was soon after offered a position in the institution. The most momentous life crisis came to him in the year 1835, when during a revival, conducted by an evangelist, the Holy Spirit subdued him and made him a child of God. Henceforth the kingdom of heaven became his chosen realm. The work of regeneration did indeed make new his heart, his allegiance, his purpose, his will, his ideal,—what does not the love of God transform? Subsequently he was licensed to preach by the Grand River Congregational Association, and “Cordially commended to the churches as an acceptable minister of the Gospel.”

At Austinburg he met and won his beloved wife. Mrs. Smith, *nee* Miss Eliza Cowles, was also of Puritan ancestry, and the sister of Dr. Cowles, the distinguished commentator. According to his own modest confession to his daughter-in-law, Mrs. Prof. H. C. Smith, the romance was due to a twofold fascination; for Miss Cowles, besides having an alabaster complexion was an exquisite singer fifty-nine years ago. The dear old lady, too, as modestly but pathetically tells her secret in reply to the question of the curious, "Yes; we sang together; and I knew him by reputation to be a very estimable young man." So a vision of his life became realistic when Mr. Smith wedded Miss Eliza Cowles. Those of us who were permitted to hear the Smith Concert in College Chapel some years ago must still remember what a musical surprise greeted us in that clear and delightfully sweet soprano. But wedlock brought more than music to the groom: the peerless beauty of Christian virtues was the paramount dower of this princess in Israel. "Let her own works praise her in the gates." President Smith did not believe in taking poetry before marriage and prose after. Love gave more than ephemeral cheer to the path through which the finger of conscience pointed, and the groom of eighty kept the vigil of life with unceasing courtesy, as if he walked in the presence of witnessing angels. We well recall the look of inquiring tenderness, during late years, as to the comfort of Mrs. Smith's place in Chapel. The unobtrusive gallantry shown in little acts through the strong and dependent years of life is both a proof of his fidelity to vows and an expression of his love.

A part of their early wedded life was spent at Oberlin, in the start of that philanthropic university, where they

imbibed fresh moral atmosphere while Mr. Smith kept the books. Five children blessed their family, only one of whom still lives,—Prof. H. C. Smith, who for many years has ably held the chairs of Music and Latin in North-Western College. One child died in infancy. The eldest son, Augustine, a minister of the Gospel, died in Chicago; Charles Smith died in camp a sacrifice to the Union; they also lost a daughter, Eliza Smith.

In the year 1838 the trustees of Grand River Institute, Austinburg, Ohio, appointed Mr. Smith Professor of Mathematics. Accepting the post he labored most assiduously and successfully for five years, first as teacher, then as principal; and was recognized throughout that region as the grand pillar of that institution. During this time also he was County Examiner of Public Schools and the enthusiastic superintendent of ten county institutes; thus he became a permanent force in the great enterprise of education. Meantime the honorary degree of A. M. was conferred upon him by an Ohio College.

In later life our subject looked upon the year 1857 as significant of the Hand of Providence; for in this year he accepted the position of principal of Greensburg Seminary, Ohio,—the second school of the Evangelical Association. It was his first acquaintance with this noble body of Christians, whose servant he was thenceforth to be. After five years connection with Greensburg Seminary, he was called to be president of our dear North-Western College, then located at Plainfield, Ill. This institution was primarily the idea of the highly esteemed Bishop J. J. Esher. It originated when the Union sounded her trumpet call for patriots, and was an expression of interest in the fine, patriotic, Evangelical element of the United States. Among the associates of President Smith in the founding

work of the school was the husband of the distinguished Emily Huntington Miller, Rev. John Miller, who is so touchingly memorialized in the beautiful lines of that dear worker's little book entitled, *For the Beloved*. Mrs. E. Schultz brought the devoted Christian woman's influence, and Prof. H. Heidner added his accomplishment in German. The latter, a co-worker up to the close of President Smith's *regime*, extols the unvarying courtesy of the presiding officer to his associates. This admirable quality has, we doubt not, impressed every laborer with him from professor to janitor; the benignly courteous spirit controlled him, and together with self-command and dignity of soul made him naturally a director.

President Smith realized that, though invisible, the kingdom of God was verily in the minds before him. Education with him was not a substitute for consecration. He soon made himself known as a powerful expounder of the truth. Revival followed. Assisted by Prof. Heidner, he held daily prayer-meetings for the instruction and guidance of young converts, and it is asserted that during one meeting every non-Christian member, with the exception of two, was brought to the Saviour. So the blessed rain of grace fell bountifully upon this young vine, which was to give soul strength to hundreds and thousands of youths. We who have since the Plainfield period listened to our friend during revivals and on baccalaureate occasions have felt the oracular import of the inspired Word. Even to-day are we vividly carried to his audience and made to recall the resonance and power of infinite truth as we hear that man of faith proclaim text after text of Holy Writ. The years of college memory grow articulate with Scripture. Verse after verse announces itself in his accents and in the orotund, his usual worship tone :

Ye shall know the truth and the truth shall make you free; The eternal God is thy refuge and underneath thee are the everlasting arms; God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might have eternal life; God is a spirit, and they that worship Him, must worship Him in spirit and in truth; All things work together for good to them that love God, together with the whole of what has been called the seraphic chapter, the sixteenth of St. John. Every word of these is instinct with his living fervor—power that even in the plain speaker is more than eloquence. Can aught but spiritual unction so vivify the memory? Hundreds read to the air instead of to the soul. They do not read or preach into the memory but only for the present hour. On the contrary, there are voices which, even wanting in melody, bring volume to the message as if coming from the ocean. Is this ability the product of art alone? Voice is the spirit's instrument. We have felt that the excellence seen in the reading of Scripture by President Smith was one of the many manifestations of the spirituality and refined earnestness which characterized his life.

The time came when removal of the College was broached. New buildings were imperative for the growing patronage, and it was desirable that the institution should be easily accessible to some centre of railroads. A party of enthusiastic citizens of Naperville went to Plainfield to make their proposition. This occasion showed the strength of the President in argument, and the trustees in deference to him held the question somewhat in abeyance so that the citizens of Naperville returned uncertain of their success. The financial inducement was favorable, but the good people of Plainfield had a temperance citadel; it was indeed an exceptional town in this

respect. The supreme welfare of those committed to his care caused the President to waive the offer. From boyhood the glow of the wine was to him fire for soul and body. His reasons were weighty, but to compass the situation, Plainfield must provide both a railroad and a building capital. This the citizens were unable to do; and Naperville was the new location for the College, which in 1864 had by the Board been named North-Western College.

There was, however, a vim in President Smith's convictions. He reminds one of the Duchess of Kent in the tact with which he made a compromise for himself. When the suggestion was made by the peers of Great Britain that the teacher of the little Majesty, Victoria, should be changed for a man of eminence, the Duchess knowing the merit of Dr. Davies persistently refused and archly intimated that the lords could give the teacher distinction by raising his rank, which they did. The President could not control the situation of his beloved institution, but co-operating with the temperance element among the citizens, he moved Naperville to higher moral ground.

Through the change Naperville acquired more than North-Western College. This brought not only the moral energy and valor of the leader, but with him his noble-spirited, consecrated wife. The temperance sentiment was polarized. Against liquor and tobacco the President charged in perpetual righteousness a crusade, and the students who weakly chose to detone themselves by indulgence in either, did so in the face of reiterated caution and ultimate discipline.

Corner-stone day and Dedication day were enthusiastic occasions, harbingers of prosperity, the spacious and beautiful chapel and anterooms on the latter day

being filled beyond the seating capacity. With Dedication day there came, all aglow with intellectual ardor, an imposing company of young people, from the village and from the country, from families "to whom excellence is rank," thrilled with a desire "to be;" and as the years rolled on, the happy number and the safe discipline kept pace.

President Smith strongly felt that every educational institution must be grounded in virtue. And so he did ground his work. From such schools we may look for eternally glorious results. As superior manager he was quick to see the down-grade in the young people under his care. They well knew that a solitary sin fostered would disable the soul; for both by precept and daily life did he engrave the principles of righteousness upon the school. It is the Christian school under Christian leaders that, next to the church, can best help the young into the incomparable light of the Sun of Righteousness. Certainly in Moral Philosophy, which chair our subject filled, no sounder teacher could be found. His majestic loyalty to principle would not permit him to teach a half-text in morals. President Smith's ethical sphere was—*is* a large one.

In elocution he used his own charts. We have never seen him surpassed in gracefulness of gesture: with him the art was arm-and-hand poetry, which was seen also in his graceful dismissal of our daily college audience. This was an added lesson to his faithful instruction.

Here permit us to insert the tribute of two pupils of President Smith. Rev. W. A. Schutte says of his teacher: "His unstained life was the ideal of North-Western students. His unflinching defense of law and order kept high her moral standard and reputation. His lessons of

virtue and godliness have inspired thousands of students to nobler, purer lives." Rev. H. C. Schluter says: "He impressed his exalted ideas and his noble character upon the hearts and lives of thousands of young people, and thus reproduced his own a thousand fold." For the school at large, "Act because it is right," was the unwritten law. A beautiful testimony was given on the week of his departure, in the prayer-meeting of a sister church, to his superior principles of rectitude, by one who was bearing a moral force taken from the class-room out into the tempting marts of life.

Though we were seldom in his class-room, we are assured from his spirited talks in chapel that no true seeker after knowledge felt the hour dull. His face is described by a graduate as brimful of animation during the lesson hour. We ourselves scan the memory of his face and find it bright with the glow of eternally youthful thought, most lasting attraction; for it is the reflected radiance of truth from the soul it has illumined. And why should this not be so? Every genuine truth will bear being "carried to throne light," and he who courses with the young through the fields of thought is constantly privileged to look upon faces suffused with the light ineffable.

If the accomplishments of our leader were not versatile in the European sense, they were thorough and admirably adapted. He was not a polyglot scholar, but he was a linguist in English, his command of our tongue being clear, racy, accurate and elegant. We do not remember ever hearing a lapse in grammar from his lips; not even in rapid articulation. We distinctly recall consulting with him in reference to the course in English, and know that his view was not that of a laggard. He

said: "In my opinion it is far better to study the language its representative works, than to study about it."

Our opening Faculty meeting after the removal of the school was held in our President's private parlor. There we, who were strangers, received our first impression of him who was leader of North-Western College for a quarter of a century. The picture of his face as it appeared a few years earlier, drawn by Prof. Heidner, was still true to nature: "He was in the full vigor of manhood with the bloom of health upon his countenance; his step was firm and elastic, and his whole bearing indicated energy and strength of character." We were particularly impressed with his courteous manner, his noble brow, his characteristic mouth and his eyes, which sparkled with the rays of intellect and kindness. There was stature and the soul animated it.

The President, as has been said, was not arbitrary; but the Faculty meetings *were*. How could it be otherwise in a live institution! They systematize the work, intensify present interests, and avert imminent danger as well as suggest advance and rally enthusiasm. However wearisome these hours of mutual counsel were, we found them to be sometimes perplexing, sometimes vivacious, sometimes grave and sometimes piquant, but always inevitable and stimulating. Nor did the President until his latest years excuse himself from their fatiguing strain. He knew well that no languor or selfishness should overtake the teachers in their care of the interests of the school. More than once have we heard him offer to balance the work of professors by taking upon himself the humbler but more important grades of instruction. "I can teach arithmetic; I can take a class in reading or spelling," he would laughingly say.

In the routine of discipline the first question put after the report of a violation of rules on the part of any student was, "Are we sure of the truth of this report?" Then followed a thorough survey of the case, when we were ready for the second question; "Is this fact known by the students?" This revealed the public nature of the breach of order. Private counsel always preceded public action, and when it was thought practicable a quiet dismissal was preferred. Where he could save the self-respect of the student by advice, the executive was the father to do it. But when the admonition was unheeded and the case grew serious, appearance before the Faculty was the rule. This was regarded as an ordeal, and was only resorted to for the reform of the individual and the safety of the school. A public rebuke brought as genuine pain to the kind-hearted President as to the transgressor.

The dancing crisis was encountered with sincere sorrow by all the teaching force. Young gentlemen and ladies from some of the leading families of the town made a request, endorsed by their parents, that they should be exempted from the rule for study hours so as to continue this amusement. The College was a school of the Church and for the Church, while it cordially welcomed all young people to a share in its privileges. Socially and individually it might have brought pleasure to the chief officer and other teachers to grant exemption from rule and favors to those asking them, but they could see only one clear path for the interests involved, which determined the line of action; namely, "What is right for one member of the school is right for all." For North-Western College there was but one school polity. Favoritism annuls law. Upon the President devolved the responsi-

bility of announcing the refusal of the Faculty; and he took advantage of the opportunity to defend his stand in regard to dancing by quoting the sentiment of Bishops in other denominations. The Board of Trustees unanimously endorsed the action of the Faculty.

Let it not be thought that North-Western College needed a more rigid discipline than is exercised elsewhere. On the contrary, we do not believe that the continent affords a school whose body of students are more decorous than hers. It would indeed be difficult—we believe impossible—to find an educational gathering surpassing it in Christian virtues and religious fervor.

To advance the spiritual education of the young people sent here as well as for the completion of a church home, it was early decided to organize a Sabbath-school. This school for religious culture was a suggestion of President Smith, and the exceeding interest in the school proves the wisdom of the suggestion. He was long the steady teacher of a Bible class. The organization was favored from the start by a company of enthusiastic and consecrated workers, taken from both students and Faculty. And never has the school lacked devoted and efficient teachers. Is it too much to say that its influence has been a force national? When the glorified band shall all have been gathered upon the shining Hills of Light then will they recount its influence.

The reverence of our subject hallowed the place of prayer in chapel hour and during all kinds of religious service. Sometimes the dignified rebuke was administered when students at the general chapel meeting gave vent to their volatile spirits, but more frequently he merely took the standing position, which was understood, and the worshipful hush followed. His delight in

the House of God impressed us most forcibly in his later years, when the active leader became the unobtrusive passive hearer.

The praise of the sanctuary demands the whole voice of the assembly, and he, who during his tarrying years stood voiceless by the south-east window, evinced by his absorbed attention that he was singing still with the understanding. In earlier years his soul seemed full of the very verve of praise. In chapel he was a fervent leader though not chorister. His "don't drag" is a familiar memory to all, especially when singing Coronation. His soul kept hallelujah time. He was instinct with music as he was with cheerfulness. We have often watched the play of pleasure over his countenance during the delightful music rendered by his talented grandchildren.

From the converse of sweet home comes this voice of testimony from Mrs. Prof. Smith: "In the home Father Smith was a coveted companion by the children, from the eldest to the youngest. He was always available for counsel, advice and sympathy. He was quick to recognize and acknowledge assistance either in school work or domestic service. His sparkling humor and buoyant spirit made him a ready participant in the fun and frolic of the children. He took a lively interest in everything that was going on in every department of the family life. He was quiet and unobtrusive. Much of his time was spent in his study with his books and papers, and writing. He read with eagerness the daily news, the missionary, church, and temperance periodicals, and quickly responded by voice, pen, or money to any urgent case of need. As he advanced in years my relation to him in ministering to his wants was highly prized, and I was assured of his love and appreciation."

From another member of the family comes this loving testimony as to President Smith's home life: "His leading of morning worship is forever stamped upon my mind by his sweet tenor voice in the leading of hymns, and his fervent prayers. When not busy at College or otherwise engaged, he was generally found at his desk attending to his correspondence or writing some article for publication. He retired regularly at nine and rose between six and seven."

In the family circle he lifted his voice in definite tones against the follies and excesses of youth. One of his grandsons recalls this kindly admonition. "Henry, never yield to the follies of youth. Exercise a sacred care over yourself." "He would often repeat this forcible truth: The excesses of our youth are drafts upon our old age payable with compound interest thirty years hence."

The shades of reminiscences are manifold, yet they sweetly blend. Another member of the household casts this tribute upon the shrine of his memory: "Looking along the walls of memory I see many pleasing pictures, giving glimpses into the heart and soul-life of our heaven-born saint, my beloved grandfather. I remember his habit of reading the papers or a book while standing supported by his crutches, often for an hour at a time; also his enjoyment of a good meal, to which his appetite always did full justice. He was sparing of praise or commendation, but when spoken, his 'well done' was all the sweeter. There was an exceeding and peculiar emphasis in his approval or disapproval of men and things. From our earliest years he was intensely interested in all the details of our daily mental and spiritual growth. In our recreations and pleasures he was not only interested but frequently

an active participant—full of play as a kitten. When we children were in our lullaby age, his sweet rich tenor chimed with our grandmother's clear soprano in the lovely melodies which we still remember. The two elements in his character which impressed me most were the absence of the 'man-fearing' spirit, and the wonderful courage of his convictions. His was a true, loyal soul; his whole being full of God's sunshine, breathing life and fragrance upon those in the favored circle of his companionship, and the many who had daily intercourse with him."

He always recognized his obligation to train those under his care to a higher, a rarer, an eternal joy. We remember a discussion upon the propriety of allowing our students to take walks on the Sabbath, and distinctly recall his not unpleasant aplomb of manner as he said: "Oh, we cannot restrict our students to the four walls of their one room all day!" They must shun the promiscuous trend, and ladies and gentlemen must not keep company in holy time; but to walk abroad was to pass under the very empyreal dome of God's unappropriable temple.

The manner of rebuke administered by the President was courteously suggestive in public places, to an art. None can forget his injunction concerning quietude in the halls. Even yet his dignified presence, maintained when wearily resting on crutches in later years with the same fidelity as when in his vigor, impresses my memory. I see him there, and there with controlling power. Mrs. Kletzing relates an incident illustrative of his unique way of reproof. A merry group of young ladies in girlish repartee, were enlivening the lower hall, when to their dismay the head officer suddenly presented himself in mute rebuke at their elbows. The reproof was

electric. Yet the austere spirit which is so apt to characterize those who are in authority, cannot be charged to this leader. A highly esteemed graduate recounts an episode confirming this statement. She was invited to join a small company of ladies with their escorts, who had planned a boat-ride in recreation hours. They sailed too far to return by study hour. The evening added its charm to the opportunity, and the leaders were beguiled into a violation of the rule by prolonging their pleasure. They forgot that because they were exemplary they should maintain the criterion. Transgression was so rare for them that they succeeded in amazing the Faculty. Their guest was a helpless participant in the breaking of the regulation, and it was with a heavy heart that, on the following morning, she beheld the beckoning hand of her instructor in the hall. To his question, "Were *you* among those who were out in study hours?" she gave a tremulous answer and inquired if she should explain the circumstances. The surprise was itself a rebuke, but the manner of forgiveness made the incident memorable to her. Laying his hand with fatherly tenderness upon her shoulder, he said trustfully: "You will not do it again; will you?" It was the last as it was the first violation of that individual. It is evident that love is as necessary a tonic for the teacher as for the scholar. Its value as a balance for character, and a recompense, proves that it should be organic in every school.

President Smith believed every philanthropic and Christian cause to be worthy of his attention, and his benevolent soul was prompt to anticipate calls for aid. He was the earnest champion of the American Bible Society, and during his residence here, the Du Page

County Auxiliary Society received fresh vigor through his influence. Year after year he rallied the workers and helped to organize systematic action. He believed the blessed pages to be the evangels of human happiness. It was in the interest of the Book of books that he addressed us for the last time in the chapel, announcing his desire to secure \$50.00 before the approaching anniversary. He thought that the book which conveyed to mortals the acme of joy, merited all sacrifice. From its aureole beamed the light which irradiated the wide realm of knowledge. He headed the list with his own liberal subscription and rejoiced in success.

His generous nature was such as almost to efface self. It was shown in behalf of his own dear college time and again. An additional instance of this has lately transpired. The Board not feeling it justifiable under the pressure of circumstances to assume the expense of illustrating the catalogue, he gave from his own pocket the sum necessary to pay for the engraving of the College building.

His great heart of philanthropy compassed the poor black race in bondage. He would, if empowered, have snapped the chains that withheld them from the rights and exaltation of liberty. Those who stood boldly for the emancipation of the slave and the American nation were too often made to feel that the maximum of principle was the minimum of popularity. President Smith never swerved from his stand. The sacrifice of sons, husbands and fathers often helps define philanthropy and patriotism. We believe the historic sketch of slavery and the liberators, given in chapel after great care in preparation, could not help but rouse the noble nature to resist the thralldom of its kind.

In the year 1878; while taking train in Chicago, an accident befell him which crippled him for life. For months he was a sufferer, indeed, he never fully recovered from the shock; but the serenity with which he accepted his loss of lithe and graceful movement as well as the accompanying pain, was most educational. The soul was enabled to show more of the sanctified lineaments.

One of the pictures of the life of our subject rises before us in the year 1883. Friends of the revered President and his wife met to celebrate the fiftieth anniversary of their marriage. Vivid yet is the memory of that festive occasion. Cherished in the heart of the beloved family of his only living children and grandchildren, cheered by the presence of the beautiful widow of his sainted son, and surrounded by college associates and town friends, the vivacity of the President was as palpable a part of the cheer as the light itself. And from that far height of life he made to many of those who were gathered there a luminous hour. No sorrows? The subdued requiem that fell upon their ears chorded with the rapture of faith. To them, whatever life's tears, there was but one *via dolorosa* from eternity on—that of the Son of God. Their two barques rode at anchor nearly beyond the range of storm; the clouds had careened to show their silver lining, the brightness of God's love; the reflection of the golden gates lighted the road of the sea, and they were seemingly where the Saviour's "Peace be Still" was audible above the roar of time. Ministering ones both from heaven and earth lent a hand to the tired rowers. They were between the wedding bells, which still sent low echoes of their chime of joy, and the grand triumphant chorus of ransomed souls. Such was their Golden Wedding. ■

Twenty-five years ago the problem of the mixed school awaited solution. This "Woman's Era" has solved it. President Smith, who was "in the van-guard of every noble reform" led our college—possibly with the original Board—in this question of woman's right to a share in the higher civilization. Every North-Western girl knew that she could find in him a friend, a wise and safe counsellor. He held that the reciprocal influence of young ladies and gentlemen in school was beneficial, to the one encouraging and stimulating, to the other toning and refining. Why, indeed, should the delight of intellect be restricted to the son, while the equally immortal mind of the daughter is condemned to be of the earth, earthy? Why should she live upon the ground floor of time, ceiled in from the magnificent firmament of thought? Human brother and human sister! There is expansive grandeur in the ideal which compasses the whole human race. Does it seem possible that the beautiful inspiring concepts which are given to the cultivated mind were designed to be the heritage of man alone? Six thousand years to unscale the sight! But it is at last done.

The President's judgment as to the management of the two classes was the taste of a refined, Christian gentleman. There was but one school code, but the curriculum might be adapted if desired; and thus different courses were arranged. It is but just, however, to the ladies to say that they have been, with excellence, represented in all the college courses. Young gentlemen and ladies might attend societies together and enjoy the amenities of life as well as culture of mind; but they might not together attend the house of God, excepting in the case of brother and sister. The hallowed purpose of

the courts divine must be preserved inviolate. Chivalry might be the product of Christianity, and add its fascination to the social circle; but "he that worships God must worship Him in spirit and in truth." We are sure that the President abhorred coquetry anywhere: indeed, how could it be accordant with his ideal of kindness and truth? But holy time belonged to the Lord of the Sabbath, and was needed by every mortal for the contemplation of holy themes. What Christian can relax in his vigil of the Sabbath? Who would have the halo of the blessed day dissolved?

Death at length "surprised us" in taking this man of eighty-five. After only a brief illness of ten days, during which he gave expression to his perfect resignation, and serenely committed himself to his Father in heaven, his spirit joined the radiant, triumphant host. What a transition awaits the believer—from the feebleness of age to the youth and exultation of immortality in that city which shines like the sun! His home worth is best expressed by a member of the family in these words: "He will be missed in many places, but most of all in the family circle."

The funeral services took place on Dec. 10, 1891, at 2 o'clock, in College chapel. The exercises were conducted by Bishop J. J. Esher, Bishop T. Bowman, Prof. F. W. Heidner, Pres. J. Kiekhoefer, Prof. S. L. Umbach and Rev. H. Kramer. After a few minutes hallowed by prayer at this sacred home sundering, the company of his associates and kindred passed to the College between the ranks of students who stood in waiting with uncovered and bowed heads. It was a mournful gathering which needed no voice to proclaim that a hero in Israel had fallen. The immense concourse and pillows of roses

and reaper's symbols and Gates Ajar were the visible heart's love. Memory vocalized the chapel, while we reflected, with the echoes from his lips. The sermon, a talented discourse, was delivered by Bishop Bowman, from Phil. 1: 21. Bishop Esher followed with impressively tender remarks, based upon the text, "Our friend Lazarus sleepeth."

The angels know the way to the place whither the large procession bore his form. A single early star joined with the sinking sun in throwing effulgence over the spot. We gathered around the grave by the pulse of that dear hymn, "Nearer my God to thee," which took into its chord the rhapsody of a belated bird. But while we breathed the requiem of mortals, we were lifted in imagination to follow him who was hearing the voices antiphonal from the celestial shore, "Hosanna in the highest, glory!" And we, under the calming benediction of prayer, left him with the other sleepers until the morning. How the resurrection light glorifies the cemeteries of Christendom! Dissolution? The soul had but outgrown the dying atoms and cleared the mortal for the immortal shore. Ah, the "soul is related elsewhere;" its strength bursts the earthy; its stature is for heaven, of majesty eternal.

Mrs. Smith, the beloved wife of President Smith, was permitted to tarry with her friends here below a little longer. While lingering on the shores of time, deprived of the society and cheering presence of her loved companion, she was at times the submissive subject of loneliness; and when the angel of death found her, the summons was not an unwelcome surprise. At noonday, January 9, 1895, she passed in sleep across the bar. Brave in faith she ceased not, even under the weight of

tears, to offer the cup of her Saviour's love to thirsty souls. So rich in friendship was this saint, that those who miss from earth her cordial greeting feel poorer to-day. To her husband she was an advisory counsel. To the young ladies of the school she was not only a model in the dainty neatness and simplicity of her apparel, but she was a spiritual mother and confidant, an uplifting force. She, who breathed the atmosphere of fervent, earnest prayer, brought the warmth of her Christian love for long years to the circle of the Y. W. C. A. and to two mission bands. An hour of communion with her Saviour counted more to her than a presentation at the courts of royalty. She was fair with the beauty of holiness, and the lives of the two seem like an anthem passing through the earth.

President Smith lived like one commissioned; as one who would minister unto. To him is due in the largest human measure, the name and power of North-Western College. The ambitious young mistake human eclat to be the maximum of happiness, but death teaches us that to be useful is more thrilling than to be renowned. May no student of this institution ever apostatize from this beloved teacher's pure ideal of life.

MRS. N. C. KNICKERBOCKER, A. M.,
Preceptress at North-Western College.

BACCALAUREATE SERMONS.

I.

THE STUDENT'S WATCHWORD.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.—
Exodus 14 : 1

We take from this Scripture passage the words "Go Forward," and apply them as The Student's Watchword.

The Israelites, having escaped from Egypt, were encamped at the Red Sea. They were closely pursued by Pharaoh and his host. Hemmed in on every side, with the Red Sea in front and the horses and chariots of Pharaoh and his horsemen and army in the rear, the children of Israel were sore afraid; and they murmured and chided Moses for bringing them out of Egypt that they might die in the wilderness. Escape to them seemed impossible. But God said to Moses, "Speak unto the children of Israel that they go forward." They moved forward and passed through the midst of the sea on dry land, while Pharaoh and his host pursuing were overwhelmed by the returning waves and all found a watery grave.

Though those who have now finished their course at this Institution, whom I especially address this evening, have no Red Sea of difficult passage before them, and are

surrounded by no Egyptian enemies but by true friends instead, yet the watchword, "Go Forward," may be applicable to them, as well as to all who are traveling towards the heavenly Canaan.

You, dear friends, are now in the bright morning of life. Your sky is clear and your prospects encouraging, and you look forward to the future with buoyant hope. You may never meet with any Red sea of difficulty in your journey through life, yet you may be assured that your pathway will not always be smooth, skirted by beautiful flowers and singing birds, with loving friends to cheer you on; you may expect to meet with clouds and storms,—with trials and difficulties. You will find obstacles in the way of self-improvement and in the way of efforts for the improvement of society at large. To overcome these obstacles, to make high attainments in mental and moral culture, and to labor efficiently to bless others, require stern resolves, and determined perseverance with God's gracious assistance and blessing upon your labor. Hence the propriety of the charge to you "Go Forward."

I. First, then, let me say to you go forward in the work of self-improvement. You have here been laying foundations, on which you may build for yourselves noble superstructures. You are well aware that a collegiate education is but the beginning of that training of the mental and moral powers which must be going on while probation continues—yea, throughout eternity. About all one can learn in a collegiate course is, his own ignorance. As he continues to progress, the higher he ascends, the more extensive is his vision, and the broader appear the fields of knowledge.

"The increasing prospect tires our wond'ring eyes,
Hills peep o'er hills and Alps on Alps arise."

"We cannot reach the end of our course, we cannot discern the limits of our capacity to improve." This is beautifully illustrated by a German parable: "A child was at play upon the open field. A star rose over the hill-top. The child gazed at it with pleased and longing eyes. 'How beautiful it is!' he exclaims. 'It is just on the hilltop, I will run and catch it, and have it for my own.' With eager delight he started in pursuit, and climbed the hill before him; but, lo, the star was not there! It now seemed to rest on the mountain top beyond. Nothing disheartened, the child pressed on. His course led him over fields of roses, and through hedges of thorns. At length he gained the mountain top. But the star was not there. It was further than at first. It no longer rested upon the mountains; it was climbing the distant heavens. The child had become a man. The object of his pursuit had not been gained. It had receded as he advanced; but his course had been onward and upward."

The acquisition of true knowledge ever tends to humility. Said the great Sir Isaac Newton: "I seem to myself to be like a child, picking up a shell here and there on the shore of the great ocean of truth." Yet of him Hume said: "In Newton this island may boast of having produced the greatest and rarest genius that ever rose for the ornament and the instruction of the human species." The eminent Pascal well remarked, that the difference between a learned and an unlearned man, is, that the former is ignorant and knows it, while the latter is equally ignorant and does not know it—the one has a knowledge of his ignorance, the other is ignorant of his knowledge. In short, we may say, all that schools pretend to do for the young is, to bring them to the vestibule

of the vast temple of knowledge, to put them in possession of the key, and then leave them to examine at leisure the wonderful structure.

Far greater responsibilities, as regards the matter of self-education, rest upon the youth of the present day, than upon those of any former period. The opportunities, the facilities for obtaining an education are far greater. Now, the fields of science are open to all and invite investigation. There is now no excuse for any one to remain in ignorance. The obligation rests upon all to avail themselves of the facilities for the symmetrical development of their powers to the greatest possible extent. Each one ought to be able to say as Richter did, "I have made as much out of myself as could be made of the stuff, and no man should require more."

I hardly need say, that the end of all study and all training is, to perfect the nature of man; to assimilate to the Divine nature. All truth has a tendency to bring the soul near to God. The science of religion is not only the highest of all sciences, but it may truly be said to comprehend them all. Religion is not the keystone of the arch but the whole structure. It is only when the will, attuned to the will of God, executes the decisions of the intelligence and conscience, the higher powers of our nature, the propensities, the desires and passions being kept in subjection, that the legitimate results of all scientific investigations are secured.

|| (The Bible is the fundamental text-book which contains the elements of all useful knowledge.) All other valuable books but reveal the thoughts of God as contained in His works and in His providential dealings with mankind, and serve to elucidate the great problems pertaining to the future life contained in His Word.

They who would become true men and true women, who would build a noble character not merely for time but for eternity, must be thorough students of this Book of books. They must thus lay a good foundation, and then go forward with an untiring energy to erect a superstructure of just and beautiful proportions under the direction of the great Master Builder.

(Bible students become clear and accurate thinkers.)

A clear perception of the great truths pertaining to the government of God, to the retributions of eternity, to the plan of salvation, of man's obligation to infinite love, enlarges the soul, and gives it moral power, and prepares it for efficient action. Nothing else than a clear perception of these great truths, and a hearty reception of them can bring the will, the voluntary faculty, into subjection to the will of God, and thus prepare it to guide the intellectual powers in the pursuit of truth; nothing else can control the appetites, the desires, and the affections, the propelling powers of the soul.

When the will, or governing purpose, is as true to the will of God as the needle is to the pole, then the essential condition for making great advancement in intellectual, moral, and spiritual attainments is supplied. There is nothing valuable in knowing that does not have its culmination in doing. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." The knowledge spoken of is an experimental knowledge, arising from committing the will to the truth. "If any man will *do* the will of God, he shall know of the doctrine." All who have lived as great lights in the world have been distinguished for an inflexible purpose to be true to right and duty. They have been doers of the Word. This was characteristic of

Daniel, who boldly knelt, prayed and gave thanks to his God, notwithstanding the decree of the king that for so doing he should be cast into the lion's den. This characterized his three friends, who, when commanded to worship the golden image, with the penalty of being cast into a burning fiery furnace on refusing to comply, said to the king: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image thou hast set up." It was this that nerved the soul of Luther as he went to the diet of Worms. When his friends endeavored to persuade him not to go, but to take refuge in the castle of a friendly knight, to all their solicitations he made the well known reply, that though he should be obliged to encounter as many devils as there were tiles on the houses, he would keep his promise of appearing among them.

A firm, rightly trained will, a will that is as true to God as the needle is to the pole, and is ever prompt to execute the decisions of the understanding and conscience, is an indispensable condition of great mental or spiritual growth. "It is the will," says one, "that commands the attention, so necessary to the efficient action of the acquisitive powers. It is the will that enjoins patience on the judgment, and besieges the hard problem till it is solved. It is the will that leads on, again and again, the flagging laws of suggestion or association, till at last the stubborn memory yields up the desiderated prisoner. It is the will that orders the reflective powers to encamp before some 'high argument' until, like Fabius, it con-

quers by delay." This is energy; this is perseverance which overcomes all difficulties. It may be said also, that, "it is the will, trained to subjection to the Divine will, that keeps the propensities, the desires and passions in check." It is to them what the engineer is to the steam that rolls forward the train, or the helmsman to the wind that propels the ship. It also shuts the ear to the syren songs of pleasure, which too often have transformed men into brutes, and clears the vision, so that the delusive charms of this world lose their fascinating power. (It changes the direction of the thoughts and desires that have been wont to run after worldly good into channels that lead to God and heaven where are eternal pleasures, illimitable wealth, and unfading honors.)

The reason that life is a failure to so many is, they have no firmness of will; their actions are determined by the passing whim, or the impulse of the moment, "They are unstable as water." They are the sport of every wind of temptation. They have no high aim in life, no noble end for which they live, and which engages all their energies, and leads them on to battle with adverse circumstances; but they are driven on by the fitfully changing and lawless winds of impulse or passion, till drifting, day after day, their frail bark is dashed in pieces on the barren rocks of infidelity, or engulfed in the seething whirlpool of vice. Thus it is that so many, by committing their wills to the control of lawless desires or passions, become at length hardened in sin, pests to society, and it may be fit only for prison walls or a hempen cord. It should be deeply impressed upon the minds of the young, that a sanctified will, a will made firm under the influence of faith, and an impressive sense of the truths revealed in God's word, a will which ever impels one forward in the

straight line of duty, is the first requisite to successful self-culture. Strong *faith* makes a strong will, which overcomes all obstacles. "The firmest thing in this lower world," says Arch Bishop Leighton, "is a believing soul." Says our Saviour, "all things are possible to him that believeth."

As you, dear pupils, have, I trust, a settled determination to devote your talents to the service of Christ, go forward in the work of preparation. With all your powers consecrated to God, discipline them for Him. With a will directed by an unshaken trust, concentrate all your energies upon the work of bringing every thought, feeling and action into harmony with His will. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then thou shalt understand the fear of the Lord, and find the knowledge of God." Separating yourselves from everything that can hinder your progress, intermeddle with all wisdom; store up in your minds, so far as possible, all useful knowledge. Above all, sit at the feet of the Great Teacher; receive His instruction, strive to imitate His example, and with untiring zeal press forward toward the mark for the prize.

II. Having spoken of the duty of going forward in the work of self-culture, I wish, secondly, to call your attention to the duty of going forward in every good work for the good of others. This topic is intimately connected with the former, as one of the means of self-culture is to do good to others; but this work needs a separate consideration.

Great responsibilities rest upon educated young men and young women, as to the improvement of society.

(No human being has a right to live unto himself.) Every one is bound to use his powers to promote the highest well-being of his fellow-men, and thus to glorify his Heavenly Father. Herein, says Christ, "is my Father glorified, that ye bear much fruit." The higher our attainments, the more sacred are our obligations thus to live. Indeed, all true self-culture implies a benevolent regard for the rights and happiness of others.

It is expected of the educated that they will take the lead in every benevolent cause. The facilities for doing good have greatly increased for some years past; the fields of usefulness are numerous, and already white to harvest. Perhaps, it may not be amiss to dwell a little upon some of the ways in which you may go forward in well-doing.

The first thing to which I wish to call your attention is, the influence you may exert in the home circle. The old proverb, "Charity begins at home," although sometimes used as an excuse for selfishness, is nevertheless true. There is no other field of labor in which the truly benevolent can accomplish so much as in this. Charity, or good will, manifested at home does not make so much display, nor is it so much commended as public acts of charity, yet its influence is none the less powerful on that account. Says Spurgeon: "When the lofty palm tree of Zeilan puts forth its flower, the sheath bursts with a report that shakes the forest; but thousands of other flowers of equal value open in the morning, and the very dewdrops hear no sound; even so, many souls do blossom in mercy and the world hears neither whirlwind nor tempest." Unobtrusive as household piety is, eternity alone will reveal the far-reaching good that may be ac-

complished through the influence of a single fireside where order, intelligence and love dwell.

(This is the place above all others where woman's power is felt. Is she fully aware of the moulding power she possesses? She can plant the germ of truth. I do not mean to intimate that woman's deeds of love should be confined to the home circle. Let her take a deep interest in all the benevolent objects of the day, and be a ministering angel to all in affliction and in need; give her the ballot, and let her expound the Word in the pulpit, or dispense legal lore at the bar, if she can bless the world in such labors.) (But I do mean to say, that, notwithstanding all the good she may do in furthering these objects, she can send forth from the home centre an influence which shall have a far more important bearing upon the welfare of society. She can wield more power, and accomplish far more for the church, and do more to shape the destinies of the nation by moulding minds and hearts in the nursery, than in these other positions.)

We honor Washington for his nobility of character. We should honor no less his mother who moulded that character. Who can estimate what has been and what will yet be accomplished through the instrumentality of the sainted John Wesley? To his mother belongs a large share of the credit for the early training she gave him. When ex-Governor Briggs, of Massachusetts, was in the House of Representatives, he went one day over to the seat of J. Q. Adams and said to him: "I know the influence that made you what you are, that gave you your exalted character. I have been reading your mother's letters." Without multiplying examples let me say, that the world is largely indebted for the good done by men, eminent in Church and State, to the home training they

received in childhood. On the other hand, the want of principle, so often manifested by men in high positions, is mainly owing to neglect or wrong training while young. The same, indeed, may be said of men in all conditions of life.

I would not be understood as placing the responsibility of a right home training upon woman alone. The responsibility rests upon man as well. But I have referred to her influence, because it is the most potent; and because upon her intelligence and moral power, the happiness of the domestic circle, and the improvement of society, in a great measure, depend.

The daughters of our land would do well to study the Bible description of a virtuous, educated woman. Those whom I address, I trust, seek to conform their lives to this model: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. . . . Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

Again, educated men and women should take a deep interest in every thing that pertains to the general improvement of society. They should use their influence to promote the interests of education. Knowing how to prize their own educational privileges, they should endeavor to extend the same privileges to others. To such as have a true education, no sacrifices seem to be too

great to obtain it. They look upon the riches of a well-stored mind as infinitely more valuable than material wealth. I can appeal with confidence to each one of you, and say, you would not consent to be deprived of the discipline you have received, and the knowledge you have acquired, if by this means you could be put in possession of all the gold of California. The time is coming, I trust, when it will be thought to be more important to give to every young man a harmonious development of his physical, mental and moral powers, whatever his occupation is to be, than to give him a farm or heaps of shining gold. The time is coming, too, when it will be regarded more important to give every young woman a like development of her powers, that she may adorn the kitchen or the parlor, be a light and a joy to the household. It is more important, I say, to give her such a training as shall lead her to despise the frivolities of fashionable life, with its outside show and heartless formalities, than it is to give her all the wealth, with all its concomitants, that this world can afford. To bring about such a state of public sentiment, educated Christian men and women should zealously labor. The truth should be proclaimed and reiterated, that a good school is worth far more to any community than railroads, bank-stock, mechanical shops, or any improvement which merely adds value to property. The most profitable investment to be made for children is an investment in the head and heart. Indeed, it is the only investment by means of which *material* wealth, and all the privileges, by us held dear in Church and State, can be made secure. 'For six thousand years," says Horace Mann, "God has been teaching the world the great lesson, that the intellectual and moral nature of man is the one thing precious in

His sight, and until this nature is cultivated, an enlightened, and purified, neither opulence, nor power, nor learning, nor genius, nor domestic sanctity, nor the holiness of God's altars can be safe. Until the immortal and god-like capacities of every being that comes into the world are deemed more worthy, are watched more tenderly than any other thing, nothing valuable in society can be safe."

Go forward in aiding all the great reforms of the day. Be radical reformers. I do not mean by this to urge you to act rashly, to manifest a censorious spirit in attacking established usages; but I do mean to urge upon you the duty of making no compromises with sin of any kind—the duty of calmly, deliberately, and in the spirit of love, striking at the root of the tree of evil, instead of chopping off some of its branches in order to regulate its growth. It is much easier for one to set his sail to catch the popular breeze than it is to row against wind and tide. Good men and good women are often tempted to conform to prevailing customs, and to sanction usages which are inimical to the welfare of society. There is a great deal of trimming in the world for want of moral courage. Too many are like Erasmus, who, when Luther said to him, "You desire to walk on eggs without breaking them," with characteristic timidity replied: "I will be faithful to the cause of Christ, *at least so far as the age will permit me.*" Such Christianity will do but very little to benefit the world. How little moral power it has! Every true man and every true woman will openly and unflinchingly oppose all sin, whether private or public, and fearlessly maintain the truth and the right on all occasions.

It is the duty of every young person to take a deep interest in the welfare of his country, to acquaint himself

with political reform. We should endeavor to rescue the term politics from undeserved obloquy.

"Politics," as defined by Webster, "is the science of government; that part of ethics which has to do with the regulation and government of a nation or State, the preservation of its safety, peace and prosperity." It is a part of Christian ethics, and in the discharge of political duties every one is under the same obligation and responsibility to God as in the discharge of his duties in the Church or in society at large. He is to be governed by the same principles of morality and religion. Why, did you ever think that a large part of the Bible treats of politics? It contains political history and political precepts. Well would it be if our politicians would learn that "Righteousness exalteth a nation; but sin is a reproach to any people." "He that ruleth over men must be just." "Thou shalt not follow a multitude to do evil."

I am well aware that a different view is taken of politics. Some men mean by the term mean, artful, dishonest management, trickery to secure the success of political measures and party schemes. They regard it a filthy pool or an Augean stable into which no great moral question must be taken, and hold that no preacher must preach upon it, and that every man that goes to the polls must lay aside his moral and Christian principles, if he has any, just as a man must lay aside his Sunday coat when he is about to engage in some filthy work. Now I fully agree with the objector that no minister should preach such politics, and no man should have anything to do with it, but to labor to fill up the filthy pool with the disinfectants of righteous principles; or to turn the streams of God's truth and righteous indignation upon the Augean stable to cleanse and purify it.

The paramount question before the American people now is, whether temperance or intemperance shall control the destinies of the nation. The forces on either side are being marshalled for the contest. Can any intelligent young man or young woman hesitate to take a bold stand in favor of the right and against the wrong? The apathy manifested by the Christian Church upon this subject is inexcusable. While the institutions of religion are sustained, the house of worship frequented to hear the Word of Truth, and the Sabbath-school instituted to sow the good seed in the young mind, the saloons more than counteract all this religious influence by sowing the seeds of vice through the sale of intoxicating drinks. Yet Christians sleep on or perhaps apologize for the infamous traffic, or even sanction it by their votes, and this, too, in view of the fact that their own children or their neighbors' children are being decoyed into these poisonous hells, and are on their way to drunkards' graves.

Some years ago a man was tried and hung for murder in Schoharie County, N. Y. The murderer and his victim drank at a tavern, and on their way home the deed was committed. The attorney for the defense said in his plea: "I harbor no ill-will against the man who sold the liquor. I have known him for many years, and he is regarded as a worthy citizen; but when, hereafter, he deals out to his fellow-citizens rum, let him remember that his traffic produced this unhappy result; hastened Sornberger, unwarned, to his Maker, deprived his wife of her chosen companion, her children of their earthly protector, and brought this prisoner, if he be executed, to his untimely doom. These landlords that deal out the liquid poison are themselves responsible for the crimes

of their victims, and if their little burning hells were shut up men might go to heaven. Yes, the lawyers might plough, the clerks hoe, and the judges preach, if rum were banished from the land. The murderer is drunk, his victim is drunk, and oftentimes the jury and those assigned to try the prisoner are drunk. This mighty source of misery and evil is ghastly apparent everywhere, and notwithstanding the scene before us, and all that is daily and constantly experienced, there will still be found those disposed to continue its traffic."

This murder, which occurred through the influence of alcohol, is a sample of what is daily occurring. Yet we are told it is interfering with the rights of men to prohibit the ruinous traffic. What rights? The right to rob; the right to murder; the right to make widows and helpless orphans; the right to kill the soul as well as the body; the right to sap the foundation of civil liberty and religion. To prevent the exercise of *such* right is the very design of civil government, and the government that does not do this is false to its trust.

I would say, then, to all who are coming upon the stage of action, use all the power, moral and political, you possess, to put down this enormous evil. Take not counsel of timid men, men who are always crying you can not succeed, but go forward in the strength of Omnipotence, and be assured that truth and right will ultimately triumph. Men in such a cause as this, upon the success of which depends the safety of our homes, the perpetuity of our liberties, need the courage manifested by the color-bearer of whom you have often heard, who, advancing ahead of his company, carried his flag clear into the face of the foe. The captain said: "Sergeant, bring those colors back to the men." He turned his blushed face and said:

“Never! Captain, bring *your men up to the colors*.” This is the heroic spirit which every one must possess who would fight the grand moral battles of the day.

I can not leave this subject without calling your attention to two or three current political maxims which are demoralizing the people, are striking a blow at the fundamental principles of ethics. One of these maxims is, that the consequences of actions is the criterion by which to judge of duty. Says a minister of high standing: “A class of temperance agitators freely quote the language of the old anti-slavery agitators: ‘Do right and leave the results.’ ‘Act on principle, and let the consequences take care of themselves.’ ‘Such a code of morals,’ he says, ‘ignores an obvious duty.’ We can not determine what is duty unless we consider results.”

There is truth and also error in these statements. Sometimes we must consider results in order to determine what is duty. When the question is one of mere policy or expediency, as the continuance of the coinage of silver, we must decide it by calculating the probable results. But when the question involves the eternal principles of right and wrong, which are indicated by God’s law as written in His Word or on the heart, we have nothing to do with the consequences.

The anti-slavery agitators, whose principles he seems disposed to condemn, held that slave-holding—the holding of men as property—was a sin against man and God; that a great sin rested upon the whole nation: upon the States that had the power to abolish it, and upon the States that encouraged it; upon Congress that sanctioned slavery and the auction block, and that the sin ought to be repented of. Those who opposed anti-slavery sentiments objected that the consequences of

emancipation would be terrible. They argued the slaves could not take care of themselves ; they would kill their masters if let loose ; they would overrun the North ; the slaves were contented and happy, and any agitation of the subject would make the matter worse ; they said it is a question of political economy, and it will not do for Christians to meddle with such questions.

"Expediency or utility," says Dr. Dwight, "can not be the criterion of virtue. Indeed, nothing is more evident, than that the moral action of beings, who can not possibly know what the consequences will be, can not be safely directed by those consequences. The Bible is the only safe rule by which moral beings in this world can direct their conduct. The precepts of this sacred volume were all formed by Him who alone sees the end from the beginning, and who alone, therefore, understands the real nature of moral actions."

The doctrine is from the pit. It was first taught in this world by the devil to Eve. Look at the consequences. "Ye shall be as gods."

Another false and demoralizing political maxim akin to the one mentioned, is that a man is responsible for all the evil consequences he might have prevented. That is one of those fallacies which contains a partial truth. He is responsible for all the evil consequence which he might prevent by righteous action. The absurdity of the broad statement will appear from a few illustrations. According to this doctrine, Moses was responsible for Pharaoh's cruelty in compelling the Israelites to make brick without straw ; Elijah was responsible for stirring up Jezebel against himself and other prophets, and thus troubling Israel ; St. Paul was responsible for stirring up mobs by his preaching ;

Luther was responsible for the thirty years' war that was occasioned by his teaching; the anti-slavery men were responsible for the Civil War; a robber presents his pistol to a traveler and demands his money, upon a refusal the traveler is shot down, he is responsible for his own death; for all of these men might have prevented these consequences. The truth is, a man is responsible for the genuine tendencies of his own actions, and not for the actions of others.

Another false demoralizing maxim is, that in any election the prospect of success must determine one's duty. Adhere to principle just so far as you can and succeed, and no farther. A father said to his son as he was going out in life for himself: "My son, get money, honestly if you can, but at any rate get money." The politician says, elect your candidate, honestly if you can, but at any rate elect him. Now it is of little consequence whether at any election this party or that triumphs, whether this man or that is elected, compared with the maintenance of the integrity of the people who elect. Let the people be incorruptible and be taught to vote their principles, and if a bad man should be elected, he could do no harm. But let the doctrine prevail that they must forsake these principles for the sake of party triumph, and we shall soon tear down the fundamental principles of our government. Minorities have done more for the world than majorities. "Thou shalt not follow a multitude to do evil," is applicable to political matters as well as to Church matters. When some one asked the Hon. William Slade whether he would vote for a bill for the abolition of slavery in the District of Columbia, if he knew it would not succeed, he said: "Yes,

I would vote for it if I voted alone, because it is right. Right action is success, wrong action, failure."

Says Dr. Samuel Smiles: "It is a mistake to suppose that men succeed through success; they much oftener succeed through failure. Men who seem to fail at least for a time, do not really fail. Men who have seemed to fail utterly, have often exercised a more potent and enduring influence upon their race than those whose career has been a course of uninterrupted success. The triumph of a just cause may come late, but when it does come it is due as much to those who failed in their first efforts as to those who succeeded in their last."

But our sympathies and our labors must not be confined to our nation. The field is the world. In the increased speed of intercommunication, the inhabitants of the world are brought more closely together. The interests of all are interlinked. The well-being or misery of one affects the well-being or misery of all. If we regard our own happiness, we can not if we would, be indifferent to the happiness of any one of earth's millions. We can not but rejoice in the progress that is being made in the diffusion of the true doctrines of human rights and civil liberty, and long for the day to come when every man, the world over, whatever may be his complexion, condition or nationality, by virtue of his having an immortal soul, shall be recognized as having the right to life, liberty and pursuit of happiness.

But the one great end which is to be constantly kept in mind, is the evangelization of the world. All other interests and their promotion have for their end the advancement of the interests of Christ's kingdom. This is the great work of all. For this end you are called to labor. You are called to be laborers together with God.

Your talents are to be used for the upbuilding of His kingdom. What a glorious work you have before you—a work which causes angels to rejoice. Amid what amazing scenes, what magnificent movements you are called to act. The wheeling flight of the mightiest orb, that curves its way amidst shining worlds over limitless space, presents a spectacle incomparably less grand than the acts of one intelligent consecrated Christian, co-operating with myriads of others, and with the great God on the boundless theater of benevolence where every moment immortal destinies are affected.

In closing, let me say: Your graduation is at the 25th anniversary of the College. Pleasant memories will cluster to you around this quarter centennial year. Twenty-five years ago this institution was established by the labors, prayers and sacrifices of godly men to promote the cause of Christian education. It was wedded to the cause of Christ. This quarter centennial year is calculated to remind one of a silver wedding. I know not how much silver your alma mater, your benign mother, is likely to receive this year. I hope she may be liberally remembered by her children and other friends. At any rate, whether she receives little or much silver, she can, like the Roman matron, point to her children and say, "These are my jewels."

These past twenty-five years afford many pleasant reminiscences, and some that are sad. As we cast the mind over the past and call to remembrance many a young man and young woman who received that training in this school which fitted them for usefulness, and who are faithful in the discharge of their duties in the ministry and in other vocations, we are led to rejoice, and are thankful to God for what has been accomplished.

I would have you bear in mind that you enter upon the theater of active life at a period when great things can be accomplished in a brief space of time—when in the words of Dr. Harris, uttered on his death-bed: “You should live much, live long, live instantly.” Each one of you should resolve to live two or three hundred years. You ask, How is this possible? for I may be removed by death when I am forty or fifty. For this very reason you are called to live long in a little time. Some live longer in a single day than others in the whole course of their lives. You live only as you live to God. You live only in reality as you live wisely, usefully and piously. Methuselah, who lived nine hundred and sixty-nine years, did not live half so long as the son of Mary after the flesh, who was crucified at the age of thirty-three years.

Let these thoughts be engraven on your mind :

“Live long, if not in years, in worthy deeds,
In noble thoughts, such as the world most needs ;
Live unto God, earth's millions strive to save,
In works of duty and of love be brave ;
That life is long which life's great end fulfills,
Which blesses all, assuages human ills ;
Short is the life that trifles time away,
And fails at last of an eternal day.”

I commend you to God and His abundant grace. May you through His blessing so meet all your responsibilities as children of the kingdom, that at last each may receive the welcome, “Well done, thou good and faithful servant; enter thou into the joy of thy Lord.”

II.

CHRIST CRUCIFIED.

For I determined not to know any thing among you, save Jesus Christ, and him crucified.—1 Corinthians 2 : 2.

Paul, the author of this epistle, was a learned man. He was born at Tarsus, the capital of the province of Cilicia, and no mean city, as the apostle himself says. Tarsus was a Greek city, and was distinguished for its schools. Strabo says, that in all that relates to philosophy and general education, it was even more illustrious than Athens and Alexandria. Though the general population of the province was not of Greek origin, yet the Greek language was spoken and Greek literature studiously cultivated.

Paul probably did not receive his early education in the Greek schools, but was trained by his parents in the strictest belief of the Jews. He became, however, early acquainted with the Greek language as well as the Hebrew, and undoubtedly with Greek literature in general. His education was mainly obtained at Jerusalem at the feet of Gamaliel, a Jewish rabbi of the highest distinction. In short, he received the best education that age could afford. He became acquainted with the literature and philosophy of both the Hebrews and Greeks. and was thus prepared to meet and confound the Stoic and Epicurean philosophers. But he did not come to the Corin-

thians in excellency of speech or wisdom. He did not desire to display his eloquence or learning. He laid all his attainments at the feet of Jesus. To know Jesus Christ and Him crucified was to him the highest of all knowledge ; for in Him are hid all the treasures of wisdom and knowledge.

We must not draw the conclusion from the text that the apostle takes a narrow view of Christianity, that he regarded it as consisting of abstract doctrine without any practical application to the affairs of men. Some men object to plain, practical preaching, that presentation of truth which brings it to bear directly upon the sins of men. They say, preach the Gospel, as though the Gospel were an abstraction. Such were not Paul's views. He was a practical preacher. Doctrines in his view were of no importance, except as they have an influence upon the heart and the life. He sees connected with the cross all that pertains to the well-being of man in this world and in the world to come. It is in his view linked with every human interest. He sees in *Jesus Christ and Him crucified* the only power that can lift up man from his fallen condition, and restore him to holiness and happiness.

Whenever Paul in his epistles commends others for their well-doing, he finds the motive for such action in the death of Christ ; and when he reproves men for their evil deeds, or exhorts them to refrain from sin, it is because Christ has died. In his letter to the Corinthians in close connection with the text, he reproves them for their divisions and party spirit. "Every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ." He says to them, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak

the same thing, and that there be no divisions among you."

He reproves them for their licentiousness, and admonishes them. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. *For even Christ our passover* is sacrificed for us." He exhorts them to abstain from meats offered to idols, lest the weak brother be led astray and perish, for *whom Christ died*. "Wherefore," he says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

To the Collossians he says: "Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another....Put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: *even as Christ forgave you, so also do ye.*"

He commends the Corinthians for their forwardness in ministering to the saints, assures them that God is able to make all grace abound towards them; that they always having all sufficiency in all things, may abound to every good work. "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God." He closes this outburst of gratitude with the exclamation: "Thanks be unto God for His unspeakable Gift."

Some commentators suppose that Paul refers only to God's gift of grace which He was able to make abound to the liberal Corinthians. But it needs only a little consideration of Paul's usual manner for one to understand that he sees in Christ the great gift of God, which includes all other gifts and all grace. Having thus re-

ferred to the breadth of meaning contained in this text, I pass to notice the fact and significance of the atonement and its lessons.

I. The atonement lays the foundation for all man's hopes of salvation. That Christ died to make it possible for God to forgive the penitent, believing sinner, is the great central doctrine of the Bible. Deny it and you eliminate all that is supernatural from the Word of God. The miraculous birth of Christ, His wonder-working power, His vicarious death, and His resurrection,—all stand or fall together.

We are plainly taught that the sacrificial death of Christ was necessary to prepare the way for man's forgiveness and salvation. "Without shedding of blood is no remission." The Lamb was slain from the foundation of the world, says the Revelator. Says Peter, "Ye were not redeemed with corruptible things, as silver and gold...but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world."

Evidently God could not, in justice to the subjects of His kingdom, remit the penalty of His violated law without some provision that would manifest His abhorrence of sin, His regard for law, and His determination to uphold it in as great a degree, at least, as if the penalty were executed upon the whole race. He could not pardon the guilty and restore him to righteousness without a Mediator who should give Himself a ransom.

Says the apostle to the Corinthians: "For He hath made Him to be sin (or sin-offering) for us, who knew no sin, that we might be made the righteousness of God in Him." This evidently implies that we could not be made righteous without the death of Christ.

Peter says: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

To the Romans Paul says: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He *might be just, and the justifier of him* which believeth in Jesus." The plain sense of this is that God could not justly pardon the sinner without the propitiation of Christ.

Isaiah says: "The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honorable." Whether this passage has particular reference to the Redeemer or not, it is true that He, by His sacrificial death, did magnify the law and make it honorable. He vindicated its equity and the justness of its penalty, enforced its claim, and showed that it could not be violated with impunity.

So far as we can see, His death on the cross has done more than any thing else could, to maintain the authority and binding obligation of the law, and to make it possible for God to be just to Himself, just to His law, and just to His responsibilities for the well-being of a universe of moral agents, and yet justify the sinner who believes in Jesus. The cross is to the universe not only a striking exhibition of God's high regard for His law and of His abhorrence of sin, but it shows at the same time, the depth of His love and regard for the happiness of moral beings.

Man, unaided by revelation, could never have imagined a way of escape from the penalty of the divine law. The wisest of the ancient philosophers could not see how

God could pardon the guilty, without weakening the power of law, and endangering the interests of His moral government. But to us, to whom the plan of salvation is revealed, there is in it the wisdom and power of God.

“ Here the whole Deity is known,
Nor dare the creature guess
Which of the glories brightest shone,
The justice or the grace.”

II. In the light of the cross is displayed the depth and malignity of sin. It would seem that experience and common observation would be sufficient to convince every one of the fallen condition of mankind. Locks and bolts, police regulations, the records of our courts, the exhibitions of fraud, hate and lust in society, high and low, the care that is necessary in all business transactions, lest one be deceived or cheated,—all unmistakably prove the depravity of human nature.

But obvious as this truth is, men are prone to make light of sin, to regard it as merely a misfortune, as a superficial matter, only a wrinkling of the rind and not a disease that lies at the core. Selfishness and lust and pride and fraud and revenge and cruelty are not regarded as evils that take hold of the immortal nature and blight it; they mar only the surface, and with proper development will pass away, or will be shuffled off with the mortal coil at death. It is not strange that men holding such views, should expunge all the supernatural meaning from the Bible, should see no need of a vicarious sacrifice for sin, and should regard the death of Christ as but a martyr's death.

But restore the Gospel to its full power; let it be understood that the Son of God, the eternal Word, became incarnate, that He gave Himself for our sins, that

by His own blood He entered into the holy place, having obtained eternal redemption for us, and how different does sin appear! It is no longer an exterior roughness that needs simply a polish or an external disturbance that needs to be mollified, it is a deep-seated leprosy which none but the Great Physician can heal. The ill desert, the guilt of sin will inevitably be measured by the cost of redemption from its thralldom.

Reason bears the same testimony as to the nature and malignity of sin, as does Revelation. God's kingdom embraces the whole universe, and His law is designed to protect the interests of all moral beings. Sin is rebellion. It is an attack upon the rights of all; its tendency is to destroy infinite good, and as such it is an infinite evil. If unrestrained, it would bring ruin into the moral universe. Reason teaches us that the guilt of violating obligation is in proportion to the perceived obligation violated. It is manifest, that the obligation to regard and choose the good, the happiness of God and all sentient beings, is infinite, as their happiness is infinitely important. Therefore sin, which is an attack upon the well-being of the universe, involves infinite guilt and no penalty that is limited as to time could be an adequate expression of its demerit. Besides, what above all things else shows the terrible malignity of sin, is its self-perpetuating power. From the very law of their being the wicked are growing worse and worse. The good and the bad are all moving on to a fixed state. It is a scientific as well as a Scriptural fact that the unrighteous are separating themselves from the righteous by a great gulf which can not be passed over.

III. This leads me to say, that the cross is the highest expression of God's love. "God so loved the world,

that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Says our Saviour to His disciples: "Greater love hath no man than this, that a man lay down his life for his friends." There are a few instances on record in which men have been ready to die for their friends. But what man ever laid down his life for his enemy? "God commendeth His love to us, in that while we were yet sinners, Christ died for us."

How wondrous the love that led Him who was in glory with the Father before the world was, to stoop so low as to become incarnate and die to save rebellious man. Such love is unparalleled. It is an ocean bottomless, shoreless. Love is measured by the sacrifices it makes. The sacrifices made for us by the Son of God are beyond finite conception. We can form but a faint idea of the agonies of Gethsemane and of Calvary, as the Saviour bore the sins of the world and the hidings of His Father's face. The circumstances attendant upon His death indicate a degree of suffering far beyond that endured by any martyred victim. As the Word made flesh is a mystery to us, so are the dreadful sufferings of the cross.

Without calling in question the commonly received opinion that God is incapable of physical suffering, and that the human nature of Christ only suffered on the cross, I must dissent from the view sometimes entertained that God is an impassive being, seated in some lofty region beyond the stars, and unaffected by the sins, the woes and sorrows of this world. The Bible teaches that God is a being who has feelings, desires, yearnings; that He is

grieved at the deeds of the wicked; that He joys over Zion even with singing; that He loves and hates; that in all the afflictions of His people He is afflicted. He is full of compassion, and what is compassion (co-passion) but suffering with others. As He is holy, He must feel toward every thing according to its nature and character. His hatred of sin must be as intense as His love of holiness. Just in proportion to His regard for the happiness of moral beings must be His displeasure at that which mars this happiness. Just in proportion to the depth of His love to man, as manifested in self-sacrifice, must be the depth of His grief at the ingratitude that rejects all His offers of mercy. Why, from the very nature of love there must be pain connected with it when exercised toward a base, wicked character. Strange it is, that any one should imagine that he honors God by representing Him as a stoical being, incapable of suffering, unaffected by the sorrows, the griefs, the wretchedness of His creatures—as if that were perfection!

One very pertinently asks: "What would you think of a man who sought to become perfect by becoming impassive and turning himself into stone?" As man becomes better and more godlike he becomes more susceptible to the sorrows of his fellows, and makes their griefs his griefs, and in this very susceptibility he ascends to a bliss altogether more sacred and plenary than these men of wood and granite that never suffer at all. Out of pity, compassion, long-suffering, sorrow at other's misery, there arises the highest joy. God is infinitely blessed, because His susceptibilities are infinite, and all His feelings are in exact equipoise, are harmoniously blended, and exercised appropriately at all times upon all subjects. From the wonderful love God has

manifested in the great sacrifice made for our redemption, we cannot doubt that He longs for the salvation of men, and that it is a great grief to Him to cast off the incorrigible. We can see the force of the apostle's language when he says: "He is long-suffering to usward, not willing that any should perish." We may cease to wonder that St. John in vision sees as the central figure in heaven a Lamb, as it had been slain, "as if there was a Calvary not in Palestine alone, but away in the heart of God, where we crucify Him by our disobedience every day." Oh, the height, depth, and breadth of that love manifested in the patience, long-suffering, and sacrifices of God to lift man up from a state of sin and misery to a state of holiness and eternal blessedness!

IV. The cross reveals the value of the soul. The great price paid for its redemption, indicates the depth of its ruin and its value. All the grand array of means from the foundation of the world, the prophecies uttered, the miracles performed, the sacrificial offerings which had their fulfillment in the vicarious death of Christ, the resurrection of Jesus, and the descent of the Holy Spirit, —all betoken God's estimate of the worth of the soul.

Let any one leave all these gracious means out of account, or deny their miraculous character, and it will not be difficult for him to come to the conclusion, that man is merely an animal developed from some lower order, and that he has no pre-eminence of being over the brute, but with it will cease to be at death.

It is sometimes difficult to believe the wonderful things that have been done for us, on account of our own conscious insignificance, and the low view we have of the Infinite One. But when we take into view the fact that the mind has powers susceptible of endless development

and of increasing in happiness or misery throughout eternity, it is easy to believe that infinite love would make great sacrifices, and perform great things for its rescue from ruin. In this view of its possibilities, there is great pertinence in the question, "What can a man give in exchange for his soul?" The whole material universe is of too little value to purchase one soul. Indeed, the material universe is of no value except as the habitation of intellectual, moral beings, and as conducive to their happiness. The material is subservient to the spiritual. Hence, we may conclude that a Being of infinite power and love will suspend His physical laws, or make any change even to the annihilation of worlds or the creation of new ones, if necessary, for the well-being of the intelligences He has created. It is easy for him who believes in a personal God, the moral Governor of the universe, to believe in miracles. It would be strange if they had not been wrought in attestation of Divine revelation, and to show the relative value of spirit and matter. It is most reasonable to suppose that He would cause the sun to stand still and His people to pass through the sea on dry land, to convince them of His power and His providential care, and that Christ should heal the sick and raise the dead in proof of His mission as the Son of God. We need not hesitate to believe that the heavens shall pass away with a great noise, and the earth be burnt up, giving place to new heavens and a new earth, wherein dwelleth righteousness, when the Lord shall have fulfilled His purposes in respect to this earth and the interests of His kingdom demand the change.

V. Let me next call your attention to the *power* of the cross. We are apt to mistake as to what constitutes

true power. We are amazed at the power of the cyclone, which carries desolation in its track, and at the power of the earthquake, which engulfs cities; but we overlook the power of the silent forces of nature, such as the warm rays of the sun that pour new life into creation, or the work of the little polyps that build up great islands in the ocean. We are astonished at the power displayed by two mighty armies, when

“Arms on armor clashing, bray horrible discord,
And the madding wheels of brazen chariots rage;”

but a kind word, which may do far more to sway an empire and may send its genial influence all along down the ages blessing millions, we give but a momentary thought or pass by unheeded.

We might have supposed that God would come down in the chariot of His power and sway His scepter over the earth, subduing its rebellion. But really there is no efficacy in force, omnipotent force, to subdue the rebellion of the heart. Moral power only can do that. Matter is governed by physical laws. The planets are rolled in their orbits by omnipotent force. Mind is governed by moral laws. It is swayed and moved to right action by motives which act in perfect accordance with the freedom of the will. “God never decreed,” says one, “to govern the sun by the Ten Commandments, nor to govern free, accountable mind by direct, irresistible omnipotence.”

Men are transformed, made pure in heart, by the suasive influence of the Gospel, by the attractive power of the cross, and not by omnipotent force. Heaven may be a place, but it is not the place that makes it a heaven. Holiness and blessedness are inseparably connected. God can save men only as He can make them holy. He can make them holy only through the influence of truth.

Man has the power to resist all the influence that can be brought to bear upon his mind, and nothing can prevent him from hardening his heart and blinding his mind, if he will, to his own destruction. God has done all He wisely can for the salvation of mankind. Ever since the world began, He, by His terrible judgments upon the wicked, and His grace and favor bestowed upon the righteous, by His warning and promises, by the self-sacrifice of His Son and the gift of the Holy Spirit, has been accumulating moral power for the restoration of man to holiness and happiness.

Moral power in its greatness and grandeur is centered in the cross. The apostle can hardly find words adequate to express the power exercised in raising man to newness of life. Says he, "And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." The moral power that raises the sinner, dead in trespasses and sins, to spiritual life, is likened to the power that raised Christ from the dead, and made Him King of kings and Lord of lords. The Gospel of Christ is the power of God unto salvation to every one that believeth.

I have already referred to some of the elements of this power—to the fact that Christ by His death made satisfaction to Divine justice, honored the law, thus opening a channel for the descent of the Holy Spirit to move upon the hearts of men, and for grace to flow to the penitent, believing soul; that the cross presents in

the strongest light God's regard for His law, and the impossibility of its being violated with impunity, the malignity and demerit of sin and the necessity of repentance, while at the same time it is the highest exhibition of His mercy and love, and His readiness to bestow pardon upon all that believe. In the manifestation of this wonderful love, in a great measure, lies the power of the cross. There is great efficacy in love. It is the greatest moral power in the universe. If this will not subdue the heart of the sinner and transform him into the likeness of Christ, no power in the universe can. This power *has* uplifted nations, and transformed millions of individuals, even savages and cannibals, into upright, peaceful, loving citizens, and made them sons of God. Go to the South Sea Islands, to Madagascar, to South Africa, to India, to other parts of the globe, and you may witness the effects of the wonderful power of the cross, and you will see convincing proof that the gates of hell shall never prevail against it. The Voltaires, the Paines, the Renans, the Ingersolls of the world, might as well use their heads as battering rams against Bunker Hill or against the granite rocks of New England, with the expectation of removing them from their foundations, as to fight against the mighty power of Him who is on the throne, and is going on from conquering to conquering. He that sitteth in the heavens shall laugh at all their futile attempts against the bulwarks of Christianity.

This power is not in any abstract truth or doctrine, but in Christ Jesus. He is the power and wisdom of God. He is the embodiment of all truth, all love, all perfection. In Him dwelleth all the fullness of the Godhead bodily. He is made the high priest after the power of an endless life. "Wherefore He is able to save them

to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Union with Him through faith brings healing, vital power into the soul, as the vine gives vitality to the branch.

He gave us a perfect example. This is an important element of His power. "In that He Himself hath suffered, being tempted, He is able to succor them that are tempted." In order for one to rise high in moral attainments, he must form in his mind an ideal of true manhood. His moral ideal fixes the point above which he can not rise. In Christ we have a perfect pattern, an ideal of all moral excellence. Every one is building up a character in this life for the next. It may in truth be said, that character is, for the most part, formed in early years. Habits are formed in youth which are seldom changed.

The young are too apt to form low ideals of character, and to *build* low after an imperfect model. Too many seek worldly advantage or sensual gratification as the end of life, and thus belittle, degrade and shrivel their souls. They dwell all their lives in moral dugouts, or if they build above ground, their buildings are low, damp, dark and dingy; they do not shoot upwards toward the skies.

Let me recommend to you, members of the graduating class, to take Christ as your pattern, and constantly cherish the loftiest ideal as given in His character. Build upon the Rock, a sure foundation. Build a firm, immovable structure on which the winds of temptation and the cyclones of passion may beat in vain. Build a stately edifice with spacious, airy rooms, with heaven-inspiring towers, and pinnacles that join the blue; and then when your earthy house of this tabernacle is dis-

solved, you will have a building of God, a house not made with hands, eternal in the heavens.

These are times that call for men and women of broad culture, of inflexible integrity, and of moral power derived from a higher than human source. Union with Christ through faith gives strength more than human to the soul. Faith adds the power of the Infinite to the finite. I urge not upon your attention a dead creed, a formal profession of Christianity, a round of ritualistic services, but that inward vital piety which lifts the soul above the world, transforms it into the image of Christ, and expands it with love divine.

You can make your lives sublime; but remember that the grandest life is that which is the most abundant in works requiring self-sacrifice for the good of others. He is the truly great man who has so learned the lessons which the cross teaches, that "in the boundless capaciousness of a loving soul he can take in the world of suffering sinners, the brotherhood of sorrowing saints, the heaven of glorified spirits and open his heart to receive the fullness of God."

To such a grand and glorious work each one of you is called; and may you with earnest purpose fulfill your mission. I need not say to you that great responsibilities rest upon you as educated young men and young women. You may make your influence felt for good, world-wide, and down through eternal ages. You will, no doubt, go on making progress in what you have here begun. We shall take a deep interest in your future advancement in the arts and sciences and literature, and in all the worldly prosperity and honor you may worthily gain; but we shall feel a deeper interest in your making progress in divine knowledge, and in your gaining that prosperity

and that honor which God alone can give. We desire, above all things else, that you may pattern after Him who, when on earth, went about doing good, and at last gave Himself to lift up a lost world to holiness and bliss; and it is our prayer that when your mission on earth shall be ended, you may be received into that higher school where the Divine Master shall lead you on in the pleasant paths of wisdom amid joyful scenes and glorious prospects forevermore.

III.

CHRISTIAN COURAGE.

Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Joshua 1: 9.

Joshua was one of the most distinguished of the heroic men spoken of in Jewish history. He was one of the twelve men sent out by Moses to spy out the land of Canaan. When the spies returned, all but Caleb and Joshua brought back an evil report. The ten spies reported that they found great walled cities, a land that ate up the inhabitants, and men of great stature, the sons of Anak. They were filled with fear at what they saw, and they put the same fear into the hearts of the whole Jewish nation. "And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in the wilderness. . . . And they said one to another, Let us make a captain, and let us return into Egypt."

But Joshua and Caleb rent their clothes, and said: The land which we passed through is an exceeding good land. If the Lord delight in us, then He will bring us into this land. Only rebel not ye against the Lord, neither fear ye the people of the land. Of all the Israelites who left Egypt, Joshua and Caleb were the only ones that were permitted to enter the promised land. After inducting

Joshua into office as his successor, Moses died, and Joshua assumed the command. The Lord now directs Joshua to pass over Jordan with the people, and gives him the assurance of His presence and aid, saying, "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee;" and in the language of the text he exhorts him: "Be strong and of good courage." True Courage is my theme, and in considering it, I shall speak of its nature, of its necessity, and its victories.

I. Its nature. The word courage is derived from two words, which signify to move the heart, and it may be defined in general as the action, fortitude or spirit of the heart; that quality of the mind which enables man dauntlessly to meet dangers, and endure privations, and also to endeavor to repel or counteract them.

But the courage mentioned in the text is not mere physical bravery, although it includes that. Moral courage is chiefly meant. In the context we read: "Be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." "Moral courage is that firmness of principle which prompts a person to do what he deems to be his duty, although it may subject him to severe censure, the loss of public favor, or even the loss of life."

Courage is distinguished from bravery. A man is brave in proportion as he is without thought; he has courage in proportion as he reasons or reflects. It is distinguished from rashness. While rashness urges to useless and impossible efforts, courage is guided by intelligence and aims at wise ends.

An essential element of true courage is an inflexible will, a will whose choices and decisions are in perfect harmony with perceived obligation or the calls of duty. Duty is the watchword of the courageous man, and duty imposed by reason and conscience he will perform, whatever may oppose. Duty was Wellington's watchword. "There is little or nothing," he once said, "in this life worth living for; but we can all go straightforward and do our duty." Said Pompey the Great to his friends who endeavored to dissuade him from embarking for Rome in a perilous storm: "It is necessary for me to go; it is not necessary for me to live." The same unbending, heroic purpose Pope has embodied in his universal prayer:

"What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue."

We must not make the mistake of confounding self-will or obstinacy with the normal action of the will under the direction of an enlightened sense of duty. The former, under the control of passion, seeks self-gratification at the expense of the happiness of others; the latter, is yielding where self alone is concerned, leads indeed to the sacrifice of self for the good of others, is firm only where principle is at stake. When duty calls to the defense of the right or the claims of justice, then the man of true courage can be no sooner moved from his purpose than the granite hills can be moved from their foundations. Such a man was Martin Luther, who, when pressed by his enemies at Augsburg, said, "That if he had five hundred heads, he would lose them all rather than recant his article concerning faith!" On another occasion he said,

"I have seen and defied innumerable devils. Duke George is not equal to one devil! If I had business at Leipsic, I would ride into Leipsic though it rained Duke Georges for nine days running." Of a like spirit was Sir John Eliot, of England, who bravely met death on Tower Hill, saying, "Ten thousand deaths, rather than defile my conscience, the chastity and purity of which I value beyond all this world."

The man of moral courage is also distinguished for truthfulness. He is inwardly true. As the Lord desires truth in the inward parts, so he cherishes it, and brings the exercises of his soul, as well as their outward expression, into conformity to the realities of things and actualities of life. Untruthfulness in action, in word, or in pretense, is a mark of cowardice. Shoddy men, men who are insincere, whose whole life is deceptive, whom you know not where to find, who say one thing and do another, are moral cowards. Montaigne says: "If it be well weighed, to say a man lieth, is as much as to say that he is brave towards God and a coward towards man." No one can live in the daily practice of deceiving others without destroying the integrity of his character. The moral of a man is determined by the inward ruling purpose of the soul. This inward truthfulness alone constitutes true virtue. It fixes the eye of the mind with steadfast gaze upon the light, and leads the heart from its inmost depths to cry out for knowledge, to lift up its voice for understanding, to seek it as silver, and search for its hid treasures. It was said of Falkland, "That he was so severe an adorer of truth that he could as easily have given himself leave to steal as to dissemble."

Again, faith in God and hope which springs from faith are essential elements of true courage. Without

faith and hope there is faint-heartedness and a shrinking from attempting any work that requires effort. He who engages in any undertaking without confidence, without expecting success, will be destitute of the energy requisite to a favorable result. On the low plane of worldly achievement, strong confidence and strong hope give energy to the will and courage to do and dare. This is true of natural faith and the hope it begets. But this is especially true of religious faith. It links one with the Almighty and gives assurance of Almighty aid. It prepares him to meet the Goliaths of the world with the simple sling of truth, or to face the lion's den or the fiery furnace rather than deny the truth or bow the knee to false gods at the command of sovereign power.

The long line of martyrs who have given their lives in defense of the truth, and the missionaries of the cross, who have braved the dangers of savage wilds to proclaim the glad news, have grandly exemplified the heroic spirit. But they are not the only Christian heroes. Many a humble Christian, unknown to fame, has met all the ills of life without a murmur, energetically and perseveringly resisted the temptations, the allurements of the world, and with unflinching fidelity has discharged the duties which he owes to God and man. All such have given a living exemplification of the nature of true courage.

II. I pass to notice the necessity of courage. Life is a warfare, and in this warfare courage is essential to success. It seems to be a universal law, that if we would obtain anything valuable, whether of a physical, mental, moral or spiritual nature, we must fight for it. "We have to fight the soil by labor for our bread. We build by scoring timber, burning clay and hewing rock. We

build states by scoring constitutions, baking laws in the fires of opinion and squaring down magistrates for their places by the cutting edges of our votes." To prolong our lives and to maintain our civil and religious privileges, unremitting vigilance is necessary, and undaunted courage to face and conquer many a wily foe. We discipline our minds and gain knowledge by a long, unflinching contest with dullness and ignorance. With our perceptive faculties we struggle to gain a knowledge of the material universe. By effort and perseverance we gain a superficial knowledge of the world on which we tread, and with the laws and forces with which we come in contact. We view the worlds above us, and by means of the telescope we get a glimpse of the mighty orbs that are millions of years away, as light travels, but still only in the suburbs of the infinite expanse of Jehovah's kingdom. By means of the microscope we learn a little of the wonders of the worlds beneath us. But with life-long effort and perseverance, how little can we know! How little do we know of our own minds. Our thought, feelings, determinations, come and go, yet how little do we know of them and the powers and laws by which they are produced. The guests that we welcome every day, how little do we know in respect to their character. How little do we know of the origin of knowledge, and of the laws of association, of the powers of memory and imagination.

He who supposes he can ascend the heights of knowledge without wearisome toil, or, that he can demolish the strongholds of ignorance without long sieges and bold assaults, greatly mistakes the difficulty of the ascent and the strength of the entrenchments. The fields of knowledge grow wider as we advance, and

stretch away farther in the distance, and as one redoubt is taken or one battlement scaled others appear before us, and we see the warfare is but just begun. How the soul longs and strives to break through every barrier to get at the mysteries of creation and to know more of the great Author. But, after all its struggles, it often finds itself shut in by an inclosure it can not pass. We can penetrate but a little way into the mysteries of nature, and as "Touching the Almighty, we can not find him out." "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out." The most that we can do is to gain that knowledge necessary to the performance of the duties of life, and by manly effort in meeting difficulties, so to discipline our powers as to prepare us for broader research and higher flights, when we shall become unclogged of earth and earthly things.


In the moral and spiritual fields are the severest conflicts. There is a strife in one's own breast. The appetites, the desires and the passions strive for the mastery. He who brings them into complete subjection is a moral hero. Alexander could conquer the world, but his passions conquered him. He that ruleth his spirit does greater work than he that taketh a city. Energy, firmness of purpose, indomitable courage, are necessary to keep the passions in check. Without the strong hand of power laid upon them, they become a lawless "mob, a monster with hands of Briareus, but the head of Polyphemus—strong to execute, but blind to perceive;" or, nihilists, that oppose all authority, dethrone reason, and dynamite conscience. How great the moral power, what force of will is requisite, to keep them under proper restraint.

There are foes without that ally themselves with the traitors within. The world is not a friend to grace, to help us on to God, but a foe rather to entice us on to ruin. We must resist its allurements, if we would meet with success in life. We gain moral and spiritual strength, as well as physical and intellectual, by courageous, manly effort. This world is adapted to make us strong spiritually, but we can become so only by energy, firmness and perseverance in resisting the temptations that beset us on every side. We are assured that "the friendship of the world is enmity with God," and the exhortation to us is "Be not conformed to this world." "Love not the world, nor the things that are in the world." These warnings imply that there is danger. We know by the observation and experience that it requires no effort to sail with the popular current, but to stem the tide of worldliness is no easy matter. To battle for the right, for justice and truth, requires courage, sustained by an active conscience and an energetic will. Great courage is necessary for one to stand up firmly in opposition to the customs, the maxims, the false business principles, the vain amusements, the fashionable frivolities of the world, and to maintain integrity of character and purity of spirit.

I have said that the man of moral courage is distinguished for truthfulness. I now say, that courage is necessary to enable one always to adhere to the truth. The temptations to prevaricate, to make pretenses, to wear disguises, to twist and so state the things said as to convey a false impression—a kind of lying which a Frenchman once described as "walking round about the truth"—to say one thing and do another, or like Bunyan's Face Both Ways, to be one thing to-day and another to-morrow, in order to secure popular favor or applause,—I say the temptations

to do these things are so great, that it requires no small degree of courage to keep on the exact line of truth, and to turn neither to the right hand nor to the left. He, who prides himself upon his Jesuistical cleverness in equivocation, in his serpentine shirking of the truth and getting out of moral back doors, in order to hide his real opinions and evade the consequences of holding and openly professing them, or makes it his chief aim to gain the favor of every one, is manifestly guilty of the basest cowardice.

He who allows himself to float on the tide of popular opinion will sooner or later suffer shipwreck. When Richard Lovell Edgeworth towards the close of his life became very popular in his neighborhood, he said to his daughter: "Maria, I am growing dreadfully popular, I shall be good for nothing soon; a man can not be good for anything who is very popular." Whether this be a correct sentiment or not, it may be said with truth, that he who makes it his chief aim to become popular will become a time-server. If a politician, he will become a political trimmer or trickster; if a private citizen, a dissembler or falsifier. The politician needs great courage, firmness of principle to keep him erect. Without it, he is one, that as Mrs. Foster says of some of the western legislators, "illustrates that principle in mechanics which is known as 'the universal joint.'" This is a ball in a kind of socket, and is set into places in machinery where the power is needed to go all sorts of ways, and this joint goes whichever way it is wanted.") All persons who have naturally a strong desire for popularity are in great danger of aiming to seem to be, rather than to be, and to resort to underhanded, unjustifiable means to gain their ends. Such men need to be doubly fortified with an inflexible regard for truth, and



a resolute will in perfect accord with the monitions of an active conscience.

But, besides the enemies within and the enemies without of a worldly nature, we have spiritual enemies against whom we must fight. Christians are exhorted to put on the whole armor of God, that they may be able to stand against the wiles of the devil. For, says the Apostle, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Again: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Christ is the captain of our salvation, and they who enlist under His banner must endure hardship as good soldiers. Sleepless vigilance, self-denial and intrepid heroic action are necessary to overcome in this warfare. The faint-hearted, the irresolute, the fickle, will fail to win the prize.

"General," said a monarch to his favorite officer when he gave him an important command, "I need not tell you that the safety of the whole army depends upon your valor." "Sire," replied the general, "my life is pledged to the sacred defense of this position; I shall die, if need be, at my post." Such should be the determination of the Christian. He should die rather than to forsake his leader, or yield to the enemies of the cross. He should be like Milton's Abdiel—

"Faithful found

Among the faithless, faithful only he
Among innumerable false, unmoved,
Unbroken, unseduced, unterrified,
This loyalty he kept, his love, his zeal,
Nor number, nor example, with him wrought,
To swerve from truth or change his constant mind
Though single."

No one will be carried to the skies on flowery beds of ease, but he who would gain heaven must, like the man in Bunyan's Allegory, "walk up boldly to the door of the palace, and say to the man with the inkhorn, 'set down my name sir!' and then he must draw his sword and cut right and left, give blows and take blows, and all scarred and bleeding, press through the armed to victory." If we vary the figure and with Paul regard the Christian's life as a race, the same necessity for courage is seen. The Christian is in the stadium, surrounded by a cloud of witnesses in the amphitheater of the universe, and if he would win the prize, he must lay aside every weight and with his eye on the goal must strive, agonize to gain the mastery. The Romans called the baggage of their soldiers "impedimenta." The Christian who would gain the victory in the battle or in the race must throw off the "impedimenta" of this world. No one can burden himself with this world's baggage, and succeed in the battle or the race. It has been the wise policy of this nation, not to form any entangling alliances with other nations. Much more should they whose citizenship is in heaven form no entangling alliances with those who have simply an earthly citizenship. No Christian can form any close, intimate association with the worldly for the sake of gain or honor without being dragged down to a worldly standard of living, without losing, in a measure at least, his spirituality and endangering his soul.

III. True courage has its victories. Courage, as I have said, implies faith and hope as essential elements of success. He who confidently expects to succeed in any undertaking will most likely do so. This is true on the lowest plane of human action. Confidence gives power to overcome difficulties. Napoleon inquires of the En-

gineer Marescot, who has just explored the wild passes of the St. Bernard, if it is possible to pass. *Barely possible*, answers the officer. "Very well," says Napoleon, "advance," and putting himself at the head of his troops, he conducts the army with the horses and artillery over slippery places, wide yawning ravines, and eternal snows; he braves the fury of the tempest, and the crash of the avalanche, and overcoming every obstacle, he sweeps down upon Italy. This is a striking example of what courage can do.

Not less marked was the success of Oberlin, the good pastor of Ban-de-la-Roche. When he proposed to open a communication with the high road to Strasburg, so that the productions of his own village could find a market, his people said, "It is impossible." Rocks were to be blasted and conveyed to the banks of River Bruche, in sufficient quantity to build a wall for a road along its banks, a mile and a half, and a bridge across it. He reasoned with the people, but they still thought it was impossible. But he seized a pickax, put it across his shoulder, proceeded to the spot and went to work, and the peasants soon followed him with their tools. The road and the bridge were at length built, the communication with Strasburg established, and as a result the sterile, rocky region of his parish was changed to a fruitful garden.

Courage has won victories in many a literary field. Men who have risen to eminence in science or literature have done so by persevering effort. None nursed in the lap of ease, none who depended on their native genius, ever became distinguished for their learning. But victories have been won by hard struggles with opposing obstacles. Thurlow Weed, the distinguished journalist,

when a boy, while tending sap bush, read at his intervals of leisure at night by the light of "fat pine." He says, "I remember how happy I was in being able to borrow a book of a Mr. Heyes, after a two-mile tramp through the snow, shoeless, my feet swaddled in remnants of a rag carpet." Under such difficulties he pursued his studies and became a man of great learning and influence. Adam Clarke, who became one of the greatest scholars of Europe, was a very dull boy. On one occasion, as he appeared before his teacher, and, as usual, was unable to repeat his lesson, he burst into tears, and said with a piteous voice, "I can not learn it." But after being threatened by his master and mocked by a school-fellow, who called him all sorts of derisive names, he said to himself, "What! shall I ever be a dunce and a butt of this fellow's insults?" He felt as if something broke within him. He snatched up the book and learned the lesson he had been laboring at all day in a few minutes. He had a new inspiration. Courage, a resolute will, urged him on in the path of learning. He conquered his own natural dullness.

In all departments of life courage succeeds, while faint-heartedness fails. A man who is inspired with courage performs wonders, accomplishes that which without it would be entirely impossible. A house was on fire, the fireman was on the lofty ladder up by the fourth story after a child, the smoke choked him, the flame flashed in his face; he was demoralized, and actually turning to come down. But that was an awful death in the burning chamber. One shouted and another wept. Some one in the great crowd said, "Let us give him three cheers." And away up around him in the air went a roar of voices. He heard and looked, and the pavement

was alive with quivering hands. He is encouraged, nerved for the work. One more glance upward, and the window shivers with his plunge through, and a moment later he springs through the fire with his saved burden in his arms. And you may be sure he had another cheer then. ✕

We are apt to mistake as to what is true success. We look at the immediate results of our actions, and not at the results on the great moral field, and for ages to come. One may rise to power, may gain the riches and the applause of the world, listening nations may be entranced by his eloquence, or bonfires be kindled to celebrate his brave deeds; but if he has not kept on the strict line of duty, if he has not adhered to the right, he has made a miserable failure. On the other hand, he who gives his life in defense of right, of truth and justice, meets with glorious success. He dies indeed, but his work lives. His soul goes marching on. He lives in hundreds of others, who take up the work where he left it. The courage of Leonidas and his brave compeers, who gave their lives for their country, was not in vain. They saved Greece and secured to the world the advance of civilization. Many a patriot has lost his life in defense of free principles, yet through his influence these principles have gained strength and at length secured the ascendancy.

On the higher plane of activity, the moral and the spiritual, courage never fails. Moral courage has the elements that ensure victory. Truth is mighty and will prevail. It is strong next to the Almighty. It may be crushed to earth, but it will rise again. It is sometimes said in a political struggle for the right, you can not succeed. The fitting answer is, right action is always suc-

cess; wrong action, failure. Says Carlyle: "It is the right and noble alone that will have victory in this struggle. Toward an eternal centre of right and nobleness and of that only, is all this confusion tending." In all battles, if you await the issue, each fighter has prospered according to his right. His very death is no victory over him. He dies indeed, but his work lives.

The valiant soldier of Christ, who exercises faith in Him, can never suffer defeat. Faith overcomes all obstacles, and hope is an anchor to the soul. He that becomes one with Christ is clothed with superhuman power. The things of earth lose their seductive influence; they fade away in the distance while heavenly things are brought near. While as with telescopic vision the glories of the upper world are made to appear, the honors of this world lose their charms and their hold upon the soul.

With what courage the devoted follower of Jesus has welcomed the stake. The timid have become bold, the weak strong, and they have passed away with songs of triumph on their lips.

"What heard I then—a ringing shriek of pain?

Such as forever haunts the tortured ear?

I heard a sweet and solemn breathing strain

Piercing the flames, untremulous and clear!

The rich, triumphal tones—I knew them well

As they came floating with a breezy swell!

Man's voice was there—a clarion voice to cheer

In the mid battle—aye, to turn the flying—

Woman's; that might have sung of heaven beside the dying!

It was a fearful, yet a glorious thing

To hear that hymn of martyrdom, and know

That its glad stream of melody could spring

Up from the unsounded gulfs of human woe!"

By the way of the cross is the crown. Christ in His death and resurrection conquered the powers of darkness,

and He that believeth in Him shall likewise conquer. "This is the victory that overcometh the world, even our faith." "To him that overcometh," saith Christ, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." What matters it if we have trials, difficulties and foes to meet in this world, we may overcome in the strength of our great Captain. If our heavenly Father is our friend, we have nothing to fear. The name of the Lord is a strong tower into which the righteous man runs and is safe. God reigns, and His protecting care is extended to all His servants. All things work together for good to them that love God. "All things are yours," says the apostle, "and ye are Christ's, and Christ is God's."

There is power in the cross to subdue the world. The mighty Conqueror is marching on. Vice and iniquity may lift up themselves against all that is good; blasphemy may rear its horrid head; wicked men and devils may combine to oppose the truth, but their devices will come to naught. The purposes of God will stand. The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever.

"Jesus shall reign where'er the sun
Doth his successive journey's run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

To the young men whom I am addressing, I commend the sentiment of the text, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." I can imagine that if the beloved apostle were to address you, he would say: "I write unto you, young

men, because you have overcome the wicked one.....I have written unto you, young men, because ye are strong, and the Word of God abideth in you." Young men of this age pre-eminently need to be strong and of good courage to meet their responsibilities. Not only are the opportunities for usefulness greater than at any former period, but also the temptations are more seductive and powerful. The world does not need young men who are weak and irresolute, and always see the lion in the way; but it needs those who are strong and courageous, and who, Samson-like, will go forward and slay this lion, and afterward gather sweetness from the carcass.

I need not remind you that if you courageously walk in the path of duty, you often find it a rugged way. Stern battle will you have to wage continually for God and the right. The powers of darkness will oppose you. You must not expect the strongholds of Satan to yield without a desperate struggle. Just in proportion as you are faithful in your life-work, you will encounter opposition from the hosts of the adversary. Be not discouraged if you meet with thorns instead of flowers in your path, with clouds and storms instead of sunshine, and if foes beset you on every hand, you have God and all holy beings on your side. God is your rock and defense. He will not fail you nor forsake you. If you are ever tempted to give up the contest, and to make compromises with the enemy in order to pass on your way smoothly, remember that your Divine Master made no compromises with sin, but bore a world's scorn and indignities, and gave His life to remove the curse, to purify unto Himself a peculiar people, zealous of good works, and to lead them in the path of holiness, through tribulation here to a glorious inheritance on high.

As we have seen, nothing valuable of an earthly nature can be obtained without persevering effort. Certainly, then, no one should expect to secure eternal salvation, a matter of infinite importance, without inflexible courage and steadfast endurance. But there is a certainty connected with efforts in the spiritual realm, that does not pertain to efforts in the natural world. With the most undaunted courage and untiring energy, you may fail to secure worldly success, the race is not always to the swift nor the battle to the strong: but with true Christian courage, and a compliance with the laws of Christian warfare, you can not fail in the spiritual contest. Whatever your temptations may be, "God will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." "Christ, in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Whatever may be the difficulties in the way, you may work out your own salvation, though with fear and trembling; for it is God that worketh in you.

If you strive lawfully in the race and are faithful unto death, you are sure to receive a crown of life. If you fight the good fight of faith, you have the assurance of victory; for your great Leader never lost a battle. Your house, if built on a sure foundation, will withstand the rain, the floods and the winds of the world, and you will have a mansion in the skies, a house not made with hands eternal in the heavens. The all-important thing for every one is to build up a symmetrical Christian character which shall survive the wreck of worlds.

IV.

THE VALUE OF KNOWLEDGE.

That the soul be without knowledge is not good.—Proverbs 19 : 2.

Buy the truth, and sell it not ; also wisdom, and instruction, and understanding.—Proverbs 23 : 23.

Understanding is a wellspring of life unto him that hath it.—Proverbs 16 : 22.

The lips of the wise disperse knowledge.—Proverbs 15 : 7.

These passages indicate the value of knowledge and the use that should be made of it. All true knowledge acquired by man is from God, the foundation of wisdom. In His works, as well as in His Word, are manifested His infinite wisdom, love, power and glory. As all true knowledge comes from God, so the paths of all true scientific investigation lead to Him.

To know and to do his Maker's will is the end of man's creation. He can live for that end only as he continually reaches forth to grasp the great truths of God, written in His Word and stamped upon His works, and incorporates them into His inner being. Man is endowed with powers which are susceptible of endless development. Harmoniously to develop all these powers, and to give our godward capacities the supremacy, is the great business of all true culture. In this respect culture is perfectly consonant with Christianity. True Christianity embraces all true culture. Culture, if consistently

carried out, must lead on to Christianity, to the cultivation of the spiritual and heavenward capacities of our nature. On the other hand, Christianity must expand into culture, must urge men who are under its power to make the most of all their capacities, not only for the worth of these capacities in themselves, but because they are gifts of God and given for this purpose, that we may carefully cultivate them.

Bishop Temple very justly remarks: "I have a real conviction that all this study of science, rightly pursued, comes from the providence of God; that it is in accordance with His will, that we should study His works; and that as He has given us a spiritual revelation in His Word, so also has He given us a natural revelation in His creation. I am convinced that there is nothing to lose, but every thing to gain, by a true and careful study of God's works; that the more light we can get, the more cultivation of our understanding, and the more thorough discipline of our intellect by the study of all this which God has scattered in such wonderful profusion around us, so much the better shall we be able not only to serve Him in our vocation, but to understand the meaning of His spiritual revelations. I am convinced that all light of whatever kind is good, and comes from God; that all knowledge comes from Him, and can be used in His service; that nothing which really adds to the knowledge of the world, is for a moment to be despised; that, on the contrary, it should be the effort of all who undertake to instruct their brethren in religious truth, to show that we feel that religious truth and secular truth are not only capable of being reconciled, but really come from the same God who is the God of all truth. Therefore, so far from desiring that there should be divorce between these two, I

should wish, on the contrary, that every effort should be made by all who are concerned in religious teaching, to pervade the study of science with their own religious feeling; to study science with the constant recollection of that God whose works are the subject of science; to study science with minds perpetually uplifted towards Him who is the author both of order and beauty; to study the laws of nature with a perpetual recollection of Him who ordained them. I know that it is not only possible, but that both science and religion will gain by the union."

Ignorance frustrates the design of God in the creation of man. It debases the soul. Man was created in the image of God. He was endowed with intellectual, moral, and religious powers. Knowledge is one of the chief glories of the divine nature, and though the image of God in man is marred and his mind darkened by sin, it is the design of God to illuminate the mind and raise man to his true dignity. To this end his powers must be cultivated. Without this cultivation he is degraded below the brute. The lower orders of animals are endowed with instinct, which is to them a sufficient guide without instruction. The bee unerringly builds its cell, the beaver its house, and the bird its nest without any teaching and without any change from age to age. Not so with man. At birth he is more helpless, and less able to supply his wants than the animals around him; but he is endowed with the germs of higher powers, which, when developed, ally him with the angels. Thus we see that knowledge is adapted to the soul as water to the ocean bed. As light is necessary to give health and vigor to the eye, sound to the ear, and food to the body, so knowledge is essential to the enlargement of the capac-

ities of the mind. To shut out the light from the eye, harmonious sound from the ear, or to deprive the body of sustenance is to enfeeble and destroy the workmanship of God; it is a great moral wrong. But to shut out the light of truth from the understanding, the harmonies of nature from the inner ear; in short, to deprive the soul of its proper sustenance is a far greater wrong, a great sin against God and the universe. The mental, moral, and spiritual capacities with which the Creator has endowed us, are so many talents, for the enlargement and use of which we shall be called to an account at the great day.

It is true, very many have limited means for intellectual culture. Not all enjoy the advantages of that training which a high school or college furnishes. Men, will be held responsible only for the right use of the means which they have for improvement. Where much is given much is required. Those whom I address are not so egotistical as to regard the less favored as to school privileges as necessarily inferior to themselves in real worth or true knowledge. Many a man with few advantages has by diligence and perseverance attained to great power of mind and been greatly useful, while many who have had great advantages have failed to improve them and become mere ciphers in the world.

The knowledge obtained by study at school is valuable; it is one of the means by which the proper training of the mind is secured. But it should be understood that the Bible is the most valuable text-book, the most productive of thought, the best fitted to train properly the whole man, the best to give the controlling influence to the moral and religious faculties and bring all in subserviency to the will of God. No training is of any im-

portance except that which rightly develops all the powers of the soul in their just proportions, placing the highest and noblest on the throne, and thus fitting one to fulfill the end for which he was created.

God Himself is the great Educator. In His school are many departments, and many are the means by which He trains those who are His pupils. All the great thoughts contained in revelation and in nature, all that there is at home and in society calculated to awaken thought in man, all God's providential dealings, the trials, the temptations, the difficulties to be overcome in life, are so many means made use of to elevate man and to bring him near to his God.

All true knowledge has a two-fold value. It is valuable, in the first place, for the discipline and pleasure its pursuit gives the mind, and secondly, for the uses to which it may be put after its acquisition.

I. In the first place, the pursuit of knowledge is valuable, aside from any practical use that can be made of it. It is an unalterable law of our nature that the growth of every faculty depends upon exercise. We learn to think by thinking, to reason by reasoning, to remember by exercising the memory. Whatever wakens up mind and calls its powers into vigorous action strengthens them and increases their efficiency. The acquisition of knowledge is important, not mainly as an end, but as a means to a higher end, namely, the training of the powers brought into exercise in its acquisition. The study of mathematics, of science, and of literature has for its chief end the energizing and the increasing of activities of the mental powers. A knowledge of moral and religious truth is to be sought not as an end, but as a means of stimulating the affections and desires, and of

directing them towards their appropriate object; as a means of restraining the passions and of guiding the will; in short, of bringing into vigorous action the moral powers. The end of the knowledge of God and His perfection is, that our love to Him may be stimulated and kept in vigorous exercise. The knowledge of the duties we owe our fellow-men has for its end the calling forth and the strengthening of our benevolence, our love to them, and the putting forth of efforts to do them good. "If ye know these things, happy are ye if ye do them." The knowledge is of no consequence only as it leads to the *doing*.

Every one needs this training whatever his occupation may be; it is only by thorough training that he can acquire such habits of thought and reflection, as are essential to the proper discharge of the duties he owes to God and man. The thoughtless and unreflecting are swayed by impulse or passion, and seldom give that attention to truth which is necessary to its appropriate influence. Mental development gives solidity and stability to the character, and lays the foundation for a good moral superstructure. If the thoughtful and well disciplined may sometimes reject the truth, and give themselves up to folly, the thoughtless and undisciplined will be sure to become the sport of foolish whims and of every temptation that may come in their way. The habit of self-control, formed by thorough training is invaluable to every one.

In the harmonious development of the faculties of the soul is also found true happiness. Hamilton says truthfully: "We exist only as we energize; pleasure is the reflex of unimpeded energy; energy is the means by which our faculties are developed; and a higher energy

the end which their development proposes. In action is thus contained the existence, happiness, improvement, and perfection of our being, and knowledge is only precious, as it may afford a stimulus to the exercise of our powers and the condition for their more complete activity."

Man, in common with the brutes, derives pleasure from the right exercise of his physical powers. In the acquisition of knowledge, in the cultivation of the arts and sciences, there is enjoyment of a higher nature to which the brute can not attain. When the moral and religious powers are combined with the intellectual in harmonious activity, and all are attuned to the will of God, then we have the highest degree of happiness. As man's highest happiness *here* is conditioned upon the energetic activity of the faculties of his soul as they are ever reaching forward towards their appropriate objects, so undoubtedly it will be in the future world. Man is so constituted that he can not be happy without a continual struggle to rise higher in the scale of beings, without a continual effort to draw nearer to the Infinite in wisdom and in the moral exercises of his soul. They who are making advances in divine knowledge, in whom faith, hope and love are growing stronger, are advancing in happiness. The river of life, which gladdens the city of God, and is flowing with all its blessings into the hearts seeking for divine knowledge, is growing broader and deeper, and will grow broader and deeper forever. "Understanding is a wellspring of life to him that hath it."

II. Knowledge has a value which lies in its uses. It has a value in its application to productive occupations, to sanitary arrangements, to social and political duties, and to the duties we owe to God.

1. The benefits of knowledge are seen in all the departments of industry. It gives dignity to labor, makes every useful calling honorable. Ignorance is the degradation of labor. There can be no dignity in brute force. It is only as labor is connected with an intelligent mind that it has any dignity. All the wonderful improvements that have been made for a few years past in agriculture and in the mechanic arts, the wide extension of commerce, the increased facilities for travel by steam, and of intercommunication by electricity, the increase of wealth, and the multiplication of the various conveniences of life, all are due to the general diffusion of knowledge. Knowledge is valuable in all these respects; but its highest value is not to be found in the material good it secures, as the multitude seem to suppose. "Is not the life more than meat, and the body than raiment?" The end of life is not to secure wealth or to become successful in business. It is true, however, that whatever promotes industry, promotes also man's moral and spiritual improvement. Whatever tends to give activity to industrial employments, to make labor more available and consequently to afford more time to the laboring man to cultivate the powers of his inner being, is calculated to advance his highest interests. God, no doubt, intends that the wonderful improvements which have been and are still being carried forward, shall be the means of advancing the interests of Christ's kingdom.

When industry shall be found to be the handmaid of piety, and when wealth shall be turned into channels of benevolence, and shall flow out in copious streams to bless the world, we shall see how valuable knowledge is when used as a means of promoting worldly prosperity.

2. Knowledge has its use in promoting health. By its influence wise sanitary measures have been adopted with great success, but much more needs to be done. A sound body is essential to a sound mind. Every violation of the laws of health diminishes mental, moral and spiritual power. Disease of the body is the occasion of much more moral obliquity than is generally supposed. It is well known that the use of alcohol is productive of a large share of the crime and misery that afflict the world; but it is not so generally understood that every other species of intemperance or undue indulgence is also fruitful of much moral evil. Dyspepsia tends to engender irritability and moroseness; biliousness or a diseased liver, tends to produce a choleric, irascible disposition, and shattered nerves often conduce to bring about a state of settled peevishness.

A large share of the diseases that afflict humanity are due to the ignorance of the laws of health. Thousands day by day breathe impure air and thus by diminishing their power to resist noxious influences induce disease. Much disease and many deaths occur from the fact that our dwellings, our sleeping rooms, our churches, our shops, our railroad cars, are poorly ventilated. Says Mr. Godwin: "If you could but estimate the amount of mischief done by this ignorance of air, it would be so stupendous that it would astound you. Some persons have a notion that the only means of comfort is to shut up every hole in a room, and prevent the access of air. It is God Almighty's arrangement to give an unlimited quantity of pure air, and it seems to be man's arrangement to endeavor to limit that supply and to deteriorate its purity in every way in his power." An old clergyman was wont to complain greatly of his flock for shutting

out the air. Said he, "If I were to preach in a barrel, they would stop up the bung-hole." Another of ripe experience has wisely said: "Fresh air is a vital necessity in churches. Better do without almost every thing else. A living Gospel ought never to be preached in a dead atmosphere. Give us plenty of pure air, and the preachers will preach better, the brethren will pray better, the people will sing better, and our meetings will be better attended and followed by better consequences. Give each one of us our forty cubic inches of fresh air for every inspiration, and for every minute of the service the eighteen pints to which we are justly entitled according to the doctors, and we shall complain less of languor, headaches, poor preaching, and dull meetings, and be in less danger of backsliding; for we devoutly believe that fresh air is a means of grace."

I can endorse fully every sentiment here advanced; and I believe no better service could be rendered to the cause of Christ than the preaching of one or two sermons from the pulpit every year to enlighten the people upon this subject.

Other violations of sanitary laws are fruitful causes of disease. Among these causes are intemperance in eating as well as in drinking, a want of cleanliness, neglect of suitable exercise, conformity to fashion, laws in dress and social intercourse. Says Dr. Hall in his *Journal of Health*: "One-third of the children born die before they are two years old. Three-fourths of these perish unnecessarily; perish as a consequence of the neglect or ignorance of mothers. Most infants," says he, "are fed to death." I would add, or are smothered by being deprived of pure air, or are destroyed by the exposure of their limbs to gratify the vanity of silly mothers.

In Great Britain, where statistics upon these subjects are more carefully taken than in the United States, it is ascertained that one hundred thousand people perish annually, and at least five times as many sicken grievously out of pure ignorance of the laws of health. These things being so, how important it is that knowledge pertaining to the laws of health be generally diffused.

3. Knowledge has the effect to diminish crime. Wherever it is disseminated it improves the moral condition of a people. It will be seen that this must be true from what has already been said. Industry, health, the conveniences of life, and whatever tends to promote the happiness of society, also improves the morals. It is true, knowledge does not necessarily make a man virtuous. One may have any amount of knowledge, and still be a villain. But it is also true that the tendency of the cultivation of the mind is to make one thoughtful, and to give him a more impressive sense of obligation. He will not be so likely to be a slave to his appetites and passions as he who has developed his animal nature only.

Facts the world over go to prove that ignorance tends to vice and knowledge to virtue. The United States Commissioner of Education addressed letters to various persons throughout the United States connected with working establishments, propounding questions as to the effect of mental culture upon the workmen under their charge. The uniform testimony is, that mental culture makes the workmen more industrious, more efficient, more moral and refined; they live in better houses; are less disposed to be idle and dissipated, and are more respected. It must be so. You awaken a thirst for knowledge in any man, and give him the means of gratifying that thirst, and he will be much less dis-

posed to spend his leisure hours at the saloon, or to look for enjoyment in any of the haunts of vice.

I have already referred to the evils of intemperance. Let me now say that those who have formed no taste for reading and no habit of thought are much more likely to frequent scenes of dissipation and to enter the destroyer's path than those who find their chief pleasure in communing with the thoughts of others, and in storing up useful knowledge. Besides, intemperance has its chief cause in ignorance of the nature and effects of alcohol. Alcohol is an arch deceiver. The moderate drinker is deceived into the belief that it is beneficial, to keep out the cold, to keep out the heat, to give strength to enable him to endure labor, that it is a preventive of disease, a cure for all the ills that flesh is heir to, and that he is in no danger from its use. So every one of the hundred thousand that die yearly the drunkard's death is led on in his ignorance, supposing himself to be in no danger, till he wakes up from his dream of security and finds himself bound fast in slavish chains. Light! light!! is what the community needs upon this subject. The young need to be trained up to understand that alcohol is a narcotic poison, in order that they may shun it as they would a poisonous serpent.

Many are the evils of ignorance which the diffusion of knowledge is calculated to dissipate. Wherever you find an ignorant people, you find them prone to sensuality and brutality. Take Spain as an example. The mass of the people are sunk in ignorance. Their amusements are of the most cruel and barbarous kind. Bull fights and other like exhibitions occupy much of their time, and call forth their most enthusiastic plaudits. In all ages of the world, ignorance has filled the minds of men with

superstitious notions and unfounded alarms, which greatly increase the sum of human misery. Eclipses, comets, the Northern lights, fiery meteors and shooting stars have often been witnessed with dread; they have been looked upon as foreboding war, or other dire calamities. The most sublime phenomenon of shooting stars of which we have any record, was witnessed on the morning of Nov. 13, 1833. The whole heavens seemed to be in motion, the entire vault being covered with myriads of fire balls resembling sky-rockets. While the lovers of science viewed the sublime spectacle with delight, the ignorant and superstitious were overpowered with horror and dismay. In South Carolina the ignorant multitude were filled with alarm. One in describing a scene he witnessed, says: "Upwards of one hundred lay prostrate on the ground, some speechless, and some with the bitterest cries, but most with their hands uplifted, imploring God to save the world and them."

Even the most trivial incidents of life are converted by the ignorant into omens of impending disaster or of approaching death. How many have been terrified at the ticking noise of a little insect called the death-watch, the breaking of a looking-glass, the flight of a bird, or even the falling of salt from the table, and the curling of a fiber of wick in a burning candle! How many misfortunes have befallen people, in the estimation of some, because they were born, married, or commenced some important business on Friday! And how extensive has been the belief in soothsayers! How many are befooled out of their money year by year, to have their fortunes told; and how prevalent all over our country, till recently was the belief in witchcraft. Even now there are those who can not believe in the sublime teachings of the Coper-

nican system of astronomy, and yet they are so credulous that they find no difficulty in believing that an old woman can transform herself into an animal, and wing her way through the air on a broomstick.

All such superstitious notions stand in the way of spiritual improvement. They who are the subjects of them, must have very contracted and unworthy conceptions of the attributes and government of the Supreme Being. They can not regard Him as the infinitely wise and benevolent Father, whose paternal care and goodness should inspire confidence and affection, and whose glory is manifested in all His works.

4. The general dissemination of knowledge is essential to the maintenance of a free government. God has been teaching us during the past few years, that intelligence and virtue are essential to the perpetuity of free institutions. The late rebellion was inaugurated and carried on in ignorance. The ignorant masses of the South were deceived and led on by ambitious, designing leaders against the benign government that protected them. We ought to be admonished by this that, if we would preserve our liberties, we must, in the language of Washington, "Promote as an object of primary importance, institutions for the general diffusion of knowledge."

The bloody history of France is another striking illustration of the fact, that intelligence united to virtue is essential to the maintenance of a free government, and the happiness and prosperity of a people. The value of knowledge, viewed in its bearing upon the freedom of a people, upon the preservation of the rights of human nature, those rights which are essential to man as a religious being, can hardly be overestimated.

5. Lastly, knowledge has its most important application to Christianity. The highest use of all knowledge is to reveal God to the soul, and to bring it into unison with the divine will. The development of its faculties, the elevation of society in morals, in health, in wealth, and in all that renders social intercourse desirable, derives its chief importance from the fact that these temporal blessings conduce to the soul's spiritual development. Man is raised to a higher life, is saved eternally through the influence of truth. Christ came into the world to bear witness to the truth. He desires that His disciples should *intelligently*, as well as affectionately, yield themselves to Him and to the government of God. While on earth He said to them, "Henceforth I call you not servants; for the servant *knoweth* not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father, I have made *known* unto you." "Light in the understanding," says Dr. Hopkins, "is scarcely less an object with Christianity than purity in the affections. Its whole scope and tendency is to magnify the importance of truth. The enemies of Christianity can not point out any thing, either in its letter or spirit, which would restrict knowledge or cramp the intellect. We are indeed required to have faith; but we are also required to "add to faith knowledge." We are to adopt no conviction on the ground of any blind impulse; we are always to be able to give a reason for the hope that is in us. We glory in Christianity as a religion of light not less than a religion of love."

The truth of God is adapted to all classes. It is so simple that the feeble-minded may understand its essentials, while it has much beyond the grasp of the strongest minds. He who has an honest desire to know the truth,

to receive it and to yield his heart to its influence, may, however feeble his intellect, be transformed by it through the operation of the Spirit of God. But even such are converted through the enlightening influence of truth made efficacious by the spirit, and all spiritual growth after the new birth is through the same influence. It is the duty of the Christian to grow, in the highest possible degree, in grace and in the knowledge of God. It is by feeding upon the truth of God that the spiritual capacities are enlarged. All truth, whether found in revelation or in nature, is of God, and is helpful in the divine life. How much light have science and literature thrown upon the Word of God, and how have the views of men been freed from error by this means. Men have been made to see more clearly the character of God, His greatness, His goodness, His glory.

Men blinded by sin have very erroneous conceptions of the Infinite One, and the views of true Christians are often very imperfect. No finite mind can comprehend infinity; the views of every one must be somewhat imperfect, but the more one studies His Word and His works, the more nearly will he approximate to a true knowledge of His character. The more nearly we become assimilated in character to God, the clearer will be our views of Him. As our conception of what true righteousness consists, improves, so must our thought of Him, who is the righteous One, improve. As we view the revolutions of the planets from our standpoint on this world, their motions seem to be irregular; now they are advancing, now retrograding. If we take our stand upon the sun, the center of the system, all will appear to move with regularity and in harmony. So from the low planes of sin God's dealings and His truth often appear

dark, mysterious, or aberrations from the great principles of justice; whereas, a standpoint near the great center of light and love, would make all luminous and harmonious. The soul of man must be brought into harmony with the divine mind before any thing pertaining to God can be clearly seen. Spiritual things are spiritually discerned. If a man will do His will he shall know of the doctrine.

"Idolatry," it has been said, "is the preferring of an image of God which we feel to be imperfect, but which has adapted itself to our weakness, instead of pressing on to the most perfect image attainable, in the light and heat of which our imperfections may be exposed and burned up. In short, it is the retaining between our hearts and God an imperfect image of Him, when it is in our power to attain a truer and more perfect vision. Every increase of knowledge, whether gathered from history or from the world without, or from the world within, may be a help towards forming a better conception of God's nature and of His ways, and ought to be so used." If we do not seek to become enlightened by all the means possible in regard to the character of God, and on account of this neglect entertain erroneous or unworthy views of Him, then we are guilty of idolatry.

When the missionary first visited South Africa, he found the people so sunk in ignorance as seemingly to be destitute of any idea of a Supreme Being. The heathen generally worship gods which their own hands have made and they attribute to them the same character which they themselves possess. The same is true, in a great measure, among Christian nations. Even among Christians themselves, we shall find their views of God modified by their own peculiar characteristics. Those who look upon sin as a small evil, and those who look upon

it as a great evil of the universe, will differ in their conceptions of the moral character of the Deity. He who is truly benevolent, who feels he can not do enough for Christ, that no sacrifices are too great to be made for the advancement of His kingdom, will have a view of the love of God very different from that of him who is eager to gain this world's goods, whose religion consists in intellectual conceptions of the truth, in outward forms, or in emotions that terminate on self. But this inner light, this spiritual knowledge, can be improved by culture, by communing with truth. He who has a knowledge of the mighty works of God, will have a far more impressive sense of His wisdom, goodness and glory, than he who supposes that this world is the only theater of the manifestations of Himself. "Science as it opens out before us the vast scale on which He works and acquaints us with some of the methods of His working, counteracts the limitations which are apt to arise from the human forms under which we think of Him."

As an illustration, take the science of astronomy. Consider the vastness of the universe, as revealed by the telescope, and how impressive become the exalted views of the Almighty as expressed in revelation. By His Spirit He hath garnished the heavens; but how little a portion is heard of Him, and the thunder of His power who can understand. Great things doth He which we can not comprehend. In surveying the heavens we need a standard of measure to which miles, our common standard, can bear no comparison. In order to form some faint idea of the distances of the heavenly bodies, let us take the movement of light as a standard. Light moves at the rate of 192,000 miles in a second, or nearly one and one-half million times faster than a cannon ball.

Could we take a beam of light as our chariot, we could pass around this vast globe nearly eight times in a second. With the same conveyance we could reach the sun, a body one and one-half million times the size of the earth, 95,000,000 miles distant, in about eight and one-half minutes. Traveling on at the same rate, it would take us more than three years to reach the nearest fixed star, passing on still it would take us 700 years to reach the Pleiades, when we should find the mighty Alcyone 1,200 times as large as our sun. The telescope reveals *nebulæ*, or bodies of stars so distant from each other that light would be five millions of years in passing from one to the other. How the mind is staggered and bewildered at the mere suggestion of these distances, and yet the millions of worlds revealed to us by the telescope probably constitute only the frontier of Jehovah's dominions. How man, wont to be lifted up with pride, sinks into significance in view of these facts. Well might the Psalmist exclaim: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man, that Thou art mindful of him!"

As the telescope reveals to us an infinitude in the works of creation above us, the microscope reveals to us an infinitude below us. Every little speck of mold reveals a beautiful forest, every leaf is a world of inhabitants of delicately fashioned organisms, and in a single drop of water may be found millions of animals fearfully and wonderfully made, the object of paternal care. If attention to the vastness of the universe may lead us to fear that we may be overlooked, the *minutiæ* and the immensity of God's works must make the impression that not a sparrow can fall to the ground without the

notice of our heavenly Father, and that the very hairs of our heads are all numbered.

As knowledge aids us in gaining clearer and more exalted views of God, so it is needful to give us clear views of our obligations to Him, and of what constitutes true religion. Thousands have their minds so befogged by selfishness that they have no distinct view of the nature of Christianity. How many mistake an intellectual perception of truth for genuine faith; or substitute forms and ceremonies, or whitewashed morality for the heart's devotion of God. Reason and revelation both teach us that true piety can not consist in externals, that character pertains to the state of the heart. As a man thinketh in his heart so is he. That a man's character depends upon his intentions, is a truth taught by philosophy as well as by the Scriptures; and it is ignorance that leads men to rest satisfied with an outward, formal religion that has no vitality.

True knowledge is also necessary to remove the delusion so common that emotions, or happy feelings constitute religion. The true Christian will have peace of mind; his joy may be ecstatic at times. The same may be true of the false professor. If great fervor or ecstasy is alone evidence of true piety, the heathen, Mormons, and errorists of all descriptions give the brightest evidence of having it in possession. The heathen are wonderfully agitated in their devotions; Mormons swoon away with ecstasy, and not unfrequently persons of a peculiar temperament are carried away with a whirlwind of joyful religious emotions, while they give no evidence of a change of heart, but manifest a spirit very different from that of the meek and lowly Jesus. Vital piety is something deeper and more permanent than emotions. It

does not depend upon the bright sunshine, a favorable breeze, or upon the exhilarating effect of a good dinner, or a stimulating drink, as happy feelings often do. Emotions are blind. They are the impelling forces of our nature, but they need the guidance of an enlightened intellect, or they may impel to destruction rather than to life. All right religious feelings have for their origin a distinct conception of the truth of God; and are under the control of the voluntary power of the soul. Clear convictions and vivid feelings in regard to religious subjects are of no utility unless taken up by the will and carried out into action. "Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

If an engineer should steam up his engine and spend the day in dashing up and down the track, for his own amusement and enjoyment, he might produce a great excitement and perhaps endanger some lives; but all of his ado would be of no manner of use. But let him fasten his engine to the train, and by his skill conduct it to its proper destination, and his steam will be of great service. So with the emotional power. When used as a means of self-enjoyment, or of spiritual sensuality, it is not only useless, but injurious to its possessor; but let it impel the soul to self-denying labor for God; let it be coupled with the car of salvation, and under a wise conductor, be the means of bearing its precious, living freight to its destination, the heavenly depot, and how valuable becomes this power!

Obedience of heart and life is what constitutes true religion. It is a life of faith, operative faith, a faith that works by love and purifies the heart. "If ye love Me,

keep My commandments," says the Saviour. We often pray for more faith. We do well. We need more. But do we not often in our ignorance, when we ask for an increase of faith, really pray for some emotional experience on which we can rely rather than upon the naked declaration of God? If so, we are seeking to walk by sight, and not by faith. May it not be that if God should answer us, He would do it by taking away all our props, by bringing us into straits, and leaving us to exercise what little faith we have by clinging to the cross alone for salvation? We pray for more love. Do we not often mean more feeling, more joy? An answer from God might come in a very unexpected manner to some of us. May it not be that He sees that our affections are so attached to the things of this world, that we are so much bent upon seeking our own enjoyment, that he can increase our love to Him only by causing us to pass through the furnace of affliction, by bringing desolation into our hearts, and withering all our earthly hopes? We pray to be drawn nearer to God. Are not our longings often stronger for happiness than for holiness? Are we willing to be crucified with Christ, to become dead unto the world? Are we as ready to follow Jesus to the garden of Gethsemane, to the judgment hall and to Calvary, as we are to build tabernacles, and enjoy ourselves upon the Mount of Transfiguration?

Some 1850 years ago there was a prayer-meeting which lasted ten days. The Holy Spirit was wonderfully poured out upon all present! What did they do when filled with the Spirit! Did they remain at Jerusalem to enjoy themselves in their prayer circle? No; they lost sight of themselves in their attachment to their risen Lord. They went forth in the midst of persecution, in

the face of death, rejoicing that they were counted worthy to engage in self-denying labors, and to suffer for their Lord and Master.

He who has true faith in God will seek the path of duty, rather than that of enjoyment. He will not be unduly elated in prosperity, nor unduly cast down in adversity. An equable, steady flow of the affections towards God, with an earnest, constant perseverance, argues a far higher state of grace, than great excitement of the sensibilities which must necessarily be followed by great depression. The highest conquest of the Christian is, to master his own feelings and keep them in subjection. He that ruleth his own spirit, says the wise man, is better than he that taketh a city. He performs the more difficult work.

It may be well to understand also that the outward manifestations of any emotion is no criterion by which to judge of its strength. One may be greatly excited, or entirely carried away with emotion, while another with deeper feelings may be perfectly calm. The deepest feelings are not the most demonstrative. As shallow waters are the most turbulent, so shallow feelings are often the most boisterous in their outward manifestations. There is a depth of feeling which finds no utterance.

In the life of our Saviour we have a perfect example. He manifested at all times the same earnestness of purpose to seek and to save the lost. He had a zeal which led His friends to say that He was beside Himself, yet His zeal was never wild and extravagant. It was always connected with prudence, and a clear discrimination. To do the will of God was His highest joy; and in the hour of the greatest agony He could say, "Not My will, but Thine be done." How deep and unselfish that

love which led Him to give Himself for man's salvation, and to pray even for His murderers on the cross!

The highest type of Christian life is a life of faith by which the soul is brought into vital union with Christ and finds that rest in God which the turmoils of this life can never disturb. It is a service of love that finds its highest joy in the way of obedience and in sacrifices for the advancement of Christ's kingdom. It is such a regard for the glory of God as calls all the powers of the soul into action, promotes their highest development and consecrates them all to His service. In short, true culture and true religion have one and the same end—the highest possible training of all the faculties of man, and the use of these faculties for the promotion of God's glory.

To you, the members of the graduating class, let me say: You have chosen the Lord as your portion. You are pledged to devote your energies to the advancement of His kingdom. You are well aware that the training you have received here, and the knowledge you have acquired are only preparatory, a stepping stone to higher attainments. As you have been advancing in knowledge, its boundary has been enlarging, till the little you have learned seems but a drop to the ocean which stretches out before you. Go on, then, in the acquisition of true knowledge while life shall last.

I need not remind you that you have an important part to act in the contest which is waging between truth and error, between the kingdom of light and the kingdom of darkness. The world has a right to expect much from educated Christian young men and educated Christian young women at the present age. "The lips of the wise disperse knowledge." Knowledge is not to be hoarded, but to be diffused abroad. It is the duty of

those who have the light, to let it shine upon all subjects that pertain to human weal, or woe. Let me charge you ever to be faithful in all the walks of life. Take not counsel as to duty of the world, but of the Lord. Compare not yourselves with other Christians, but compare yourselves with God's standard, the Word of Truth. Take not any man as an example, but endeavor to imitate the zeal, the devotion, the self-denial of Christ, the great exemplar. So living, when the last summons shall come, you will hear the welcome plaudit, "Enter thou into the joy of thy Lord."

V.

THE BLESSEDNESS OF GIVING.

I have showed you all things, how that to laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.—Acts 20: 35.

This memorable passage so rich in instruction is taken from the farewell address of the Apostle Paul to the elders of the Ephesian Church. He reminded them of his self-denying labors among them; that though bonds and imprisonments awaited him, yet he was moved by none of these things. He assures them that he had kept back nothing that was profitable to them, and charges them to remember that for the space of three years he ceased not to warn every one night and day with tears. Amidst all his arduous labors he could say: "I have coveted no man's silver or gold or apparel. Yea," said he, "ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

I. This passage teaches the duty and the privilege of living a life of benevolence; the duty of employing our time, our property, all our talents to promote the happiness of our fellow-men. The duty of thus living may be

inferred from the constitution God has given us, and the relation we sustain to others. We are dependent beings, dependent for happiness and life upon animate and inanimate creation. No one can live unto himself alone. He is continually dependent upon others. The child is weak and helpless, dependent for physical, intellectual and moral culture upon the parent; in turn decrepit age needs the support of vigorous youth; and, indeed, those in middle life are but little less dependent upon others for those things which make life desirable, or even for life itself. How much the happiness of the family circle depends upon the mutual kindness and love of its members and the disposition manifested to bear each other's burdens. And as we look beyond the family to the neighborhood or town, from the town to the State, from the State to the nation, and from the nation to the world, we see that all are linked together by ties of common interest; the welfare of the whole and of each depends, either immediately or remotely, upon the welfare of every other member of this one great family. As a stone dropped in mid-ocean extends its influence to the farthest shore; as every word spoken causes vibrations which extend to every portion of the atmosphere; so the character of every individual, however humble or insignificant he may be, will extend its influence, for evil or for good, to the remotest parts of the world, and make its impression, more or less distinct, upon every other individual, and upon all that may live after us to the latest generation. Every act that fulfills obligation or violates it, however trivial it may be; every deed of kindness or of unkindness; every truthful or untruthful word, may extend its influence to every human being who shall live on earth to the end of time; yea, throughout eternity. One

uttered a sober truth when he said, "There is not a man living within the pale of Christianity that is not better off for what Paul did, and worse off for what Demas did. We insensibly influence our associates, they influence others, and so the circle is widened and widened till it extends to the whole human family. This intimate relation that subsists among men, established by the Creator in the constitution of society, clearly shows it to be His will that each should labor for the general good."

The Bible is explicit in enjoining this duty. The injunction is, "Whatsoever ye do, do all to the glory of God." It is evident that wealth and all the influence which we possess, are given us to be used as means of grace, and that we are not fulfilling the true end of our creation, except as we thus make all subservient to the promotion of the divine glory. Says the apostle, "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." We are not left in ignorance how we are to glorify God. "Herein," says our Saviour, "is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

Numerous precepts of the Bible enjoin the duty of thus living. Such are the following: "Honor the Lord with thy substance, and with the first fruits of all thine increase." "Cast thy bread upon the waters; for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Do good to all men." Charge them "that they do good, that they be rich in good works, ready to distribute, willing to communicate." "To do good and communicate, forget not; for with such sacrifices God is well pleased." Again

Christ says, "Whosoever he be of you that forsaketh not all that he hath, he can not be My disciple." Every one that hath forsaken houses and lands and friends, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life. The plain import of this language is that no one can be a true follower of Jesus without consecrating all to His service; without writing upon all his possessions, his time, his body, his mind, his heart, his property, this is the Lord's. The true believer can adopt the language of the poet:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

How numerous the warnings in the Word of God against the sin of covetousness. "Take heed and beware of covetousness," says our Savior, "for a man's life consisteth not in the abundance of the things which he possesseth." In His parable of the rich man, who was intent on pulling down his barns and building greater, He represents God as saying to him, thou fool, this night thy soul shall be required of thee! then whose shall all these things be which thou hast provided? So is he that layeth up treasure for himself and is not rich towards God

Says Paul, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "The love of money is the root of all evil." How great the danger that covetousness will steal insidiously upon a man's heart till it gets full possession. How great the danger that men will become worshipers of the "almighty dollar,"

“And sacrifice upon its altar ease, peace,
Truth, faith, integrity, good conscience, friends,
Love, charity, benevolence, and all
The sweet and tender sympathies of life.”

The only way in which the spirit of covetousness can be held in check is, to increase in giving with the increase of wealth. Were Christ now on earth, he would undoubtedly find occasion to say to many struggling to amass wealth, sell all that thou hast and come follow me. Reading the hearts of those whose desire for accumulation is growing stronger and stronger, and becoming the ruling passion of the soul, He would see that there is no possible way for them to be saved, but to crucify this desire for gain.

Again, the example of Christ and the primitive Christians enforces the same great duty. Christ came to set us an example, as well as to die for our sins. His whole life was consecrated to the work of doing good. He pleased not Himself, but laid aside the glory which He had with the Father before the world was, and became obedient unto death, even the death of the cross, to save a lost world. Though He was rich, possessor of the universe, yet for our sakes He became poor, that we, through His poverty might be rich.

The early Christians also set a like example of self-denial for the good of others. They sold their property, and distributed to others so far as was necessary to supply their wants, so that he that had gathered much had nothing over, and he that had gathered little had no lack. When persecution arose, and the disciples were scattered abroad, they went everywhere preaching the Word. Forgetful of themselves, they engaged with all their energies in laborious efforts for the salvation of

others. What a noble testimony is given by the apostle to the liberality of the Macedonian Churches! He says, "That in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." How the apostle also rejoiced in the loss of all worldly riches and honors for the sake of Christ. "What things were gain to me," says he, "those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

II. I pass to notice the blessedness of giving. "It is more blessed to give than to receive."

This language does not imply that favors received are of small importance, or are to be lightly esteemed. The gifts of Providence daily conferred upon us are dear to us and conduce greatly to our happiness. The daily favors bestowed upon us by our fellow-men are also blessings indeed. Till deprived of the blessings of life, we are but little aware how much of our happiness is due to the kind offices of others, and how entirely dependent we are upon the goodness and mercy of God. God's unnumbered mercies are heaped upon us daily. With a bountiful hand He blesses us with an abundant supply for our physical wants; but transcending all these are the spiritual favors bestowed. The gift of a Saviour, with the transforming power of the Gospel upon the heart, bringing it into communion and fellowship with God, is

an unspeakable blessing! It is blessed to receive those favors which naught but infinite love can bestow. But notwithstanding all the enjoyment to be derived from the bountiful gifts of our heavenly Father, it still remains true, that it is more blessed to give than to receive. There would be but little enjoyment in receiving, if we could not have the privilege of communicating what we receive and enjoying it with others. To attempt to hoard up and to enjoy alone the bounties of Providence is to rob ourselves of their blessedness.

The promises of the Bible are to those who live to make others happy, "Godliness, we are assured, is profitable unto all things, having promise of the life that now is, and of that which is to come." The benevolent have the assurance that they shall be prospered in the things of this world. Says Solomon, "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will He pay him again." David says of the righteous man, "Wealth and riches shall be in his house." The prophet Isaiah says, "The liberal deviseth liberal things, and by liberal things shall he stand." Jesus says, "Seek ye first the kingdom of God and His righteousness: and all these things shall be added unto you." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." The history of the world verifies these promises. God gives temporal prosperity to those who devote themselves to His service. "That which is presented to God," says Hooker, "Is neither lost nor unfruitfully bestowed, but sanctifies the whole mass; and He by receiving a little undertakes to bless all. In which consider-

ation the Jews were accustomed to call their tithes the hedge of their riches."

It is not claimed that all who are faithful stewards of God will be prospered in worldly matters, but it is claimed that God will not forsake those who trust in Him. Says David, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It is true, those who honor the Lord with their substance have generally their barns filled with plenty.

No individual ever came to want, and no church was ever made poor by being too liberal in the cause of Christ. As vapors rise only to descend again, to beautify and fertilize the earth, so the liberal gifts of a church for the spread of the Gospel will bring down upon it the showers of God's grace to beautify it and increase its usefulness. Although liberality in the cause of Christ, is, as a general rule, conducive to temporal prosperity, it is nevertheless true that happiness does not depend mainly upon outward circumstances. The kingdom of God, the true life cometh not with observation, but is within the soul.

God has so constituted us that our highest happiness is derived from our harmoniously developed powers, exercised in communicating blessings to others. From the very law of his being, "He that hath a bountiful eye shall be blessed." The mother experiences great joy in self-denying attentions and laborious watchings for her defenseless infant. In proportion to its helplessness and need of watchful care, is the happiness she feels in ministering to its wants in health and in sickness.

How much greater was the happiness of Howard, who spent the income of his large fortune, employed his

time, and sacrificed his life, in visiting the prisons and hospitals throughout Europe, than that of him who hoards up what he gets, and shuts up his bowels of compassion from him that hath need. Howard's prescription for a heavy heart is worthy of consideration. Says he, "Set about doing good to somebody. Put on your hat and go out and visit the sick and the poor, inquire into their wants and administer unto them, seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart." Probably all have heard of the anecdote of the Miser of Paris, who, weary of life was about to drown himself in the Seine. While passing the home of a poor family on his way, he threw them his purse, as he had no further need of money. The happiness which it caused that poor family, sent a thrill of joy to his own heart. New desires were awakened; life had new charms; it was no longer a burden.

Happiness and benevolence are inseparably connected. That heart where benevolence reigns, leading to ceaseless efforts for the good of others, is the seat of unalloyed enjoyment. All intelligent beings are happy only as they are benevolent. Banish benevolence from heaven, and you take away its happiness.

"An angel's wing would droop it long at rest,
And God Himself inactive, were no longer blest."

God is infinitely happy because He is infinitely benevolent. His nature is love, and He is continually manifesting His benevolence by the bestowment of His rich blessings. He who would secure permanent happiness, must become assimilated in character to God. As the powers of the soul in which benevolence reigns

become more and more expanded by ceaseless activity for the good of others, peace and joy continually flow in to fill up its enlarged capacities. The happiness of him who truly loves God and lives to bless the world, may be compared to a river which flows from a perennial fountain, and continually receiving new additions from the numerous streams that flow into it, finally pours its mighty waters into the ocean. Every act of love and self-denial for the good of others causes a new rill of happiness to flow into the soul, to increase its enjoyment till it terminates in an ocean of blessedness in the world to come. In the presence of God there is fulness of joy. Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love Him; for them that devote themselves to the promotion of His glory and the good of universal being. They shall eat of the hidden manna; partake of the tree of life, receive crowns of rejoicing, be heirs of God and joint-heirs with Jesus Christ.

III. Let us notice the opportunities afforded for securing this blessedness. Some superficial thinkers are disposed to call in question the benevolence of God on account of the evils and misery that abound under His government. They leave entirely out of view the fact that the power to choose good or evil is essential to happiness; and just in proportion as that freedom of choice is interfered with, will one's susceptibility of happiness be diminished. We might as well attribute happiness to a stone or a tree, as to him who has no power to choose virtue or vice, holiness or sin. That man was created entirely free to choose between good and evil, is then the clearest evidence of the benevolence of God.

Furthermore, the benevolence of God is seen in His so over-ruling the wickedness of man as to educe good from ill, and in making the very miseries and woes of the world, resulting from perverted moral choices, occasions for promoting His glory, and the highest happiness of those who will engage in His service. God has placed us in a world exactly adapted to the training of sinful beings. Spiritual growth is secured by energetic activity in the cause of Christ. It is a law of our being, that all our powers, physical, intellectual, moral and spiritual gain strength by exercise. Thus the arm gains strength. So it is with the memory and conscience. So also with the power of faith, of love to God, of benevolence and of the receptivity of the Holy Spirit. The greater the temptations, and the greater the ills of life encountered, and the obstacles overcome in the Christian warfare, the greater is the accumulation of spiritual power.

The child that never encounters the scorching rays of the sun, the chilling blast, or the pelting storm, will grow up pale, puny and sickly. The student who never meets and masters difficult problems in science, will have but a feeble intellect with no self-reliant power. And the Christian can gain moral power and be prepared for the joys of heaven only by putting on the whole armor of God and fighting manfully the fight of faith. No victory has ever been won over the powers of darkness, either by the Church collectively or by the individual Christian, without a hard struggle, in which all the energies of the soul were called into action. Every Christian grace is developed by exercise. God develops the benevolence of His people by placing them in circumstances where they are called upon to make sacrifices for others. By generously responding to the calls of benevolence, the

desire to give and bless, with the attendant enjoyment, is increased in strength.

Opportunities for proving the truth of the declaration that "It is more blessed to give than to receive," are abundant. The poor we have always with us. All about us there are those who need sympathy in their trials and afflictions, to whose wants we may minister, or whose distresses we may relieve. There are those who need instruction, encouragement or admonition; those who need by example and precept to be pointed to Him who alone can give rest to their souls. He who may be the means of leading one sinner to sit humbly at the feet of Jesus, may have a foretaste of that joy which is in the presence of the angels of God over one sinner that repenteth. But the field of Christian labor is not limited to the small field of ones own acquaintance, but embraces the whole world. Many are the benevolent causes that are calling for aid, many are the channels in which the wealth of the Christian Church may flow out to bless the world.

Without enumerating the various ways by which pecuniary resources may be made a means of doing good, I wish to call your attention to one cause which commends itself to the favorable regard of every enlightened Christian. It is blessed to aid such a cause—I mean the cause of Christian education. Christian education, embracing as it does, the proper culture of the whole man with all his powers, preparing one clearly to understand and practically to acknowledge the duties which he owes to his fellow-men and to God, lies at the foundation of all other means of doing good. It is what every child, every youth needs, to prepare him to fulfill the end of his creation. It is of infinitely more value to him than any worldly possessions. Material wealth can bear no com-

parison to the riches of a well stored mind and an enlarged heart. There is a wealth of intellect with the value of which all the wealth of Crassus Dives can bear no comparison. There is a wealth of the heart, of affection, of love, which is of infinitely greater value than all this world can afford besides.

Proper family and school training is the basis of national prosperity. It is essential to the perpetuity of our free institutions. Intelligence and virtue are the pillars of our republican edifice. The general diffusion of the means of a thorough education is the only security for our liberties.

To become a useful citizen it is necessary that one be early so trained as to form habits of self-control, and have that knowledge which will enable him to take a broad and comprehensive view of his duties as one of the sovereigns of the nation. Every voter is a citizen king, clothed with sovereign power for good or for evil. Every ignorant or vicious citizen weakens the government and endangers our liberties. There can be no safety for us as a nation while at every general election the balance of power is held by those who can neither read nor write the ballots they deposit, while thousands but a little in advance of these have no knowledge which enables them to take an intelligent view of the questions of State that from time to time come before the American people. We ought to be admonished by the past history of our own nation, as well as by that of other republics, that there is no perpetuating power in free institutions; that our liberties are not to be preserved by self-glorification or by garnishing the sepulchres of our fathers, while we neglect to train up our children to sustain their principles and to imitate their virtues. If we neglect to labor,

as they labored, to disseminate the seeds of virtue and knowledge, all our other efforts in behalf of freedom will be useless.

We may spend millions in sustaining our army and navy, but by this means we shall only increase our danger while ignorance and vice abound. We may increase the circulation of greenbacks, or on the other hand return to a hard money currency. We may lay tariffs, or open up free trade with all nations; we may write and talk of the inalienable rights of all men, and seek to inspire all with a hatred of oppression; yet it is to be feared, that, unless we greatly increase our means for educating and Christianizing the masses of ignorance already in our midst and pouring in upon us, we shall soon live down the fundamental principles of our government.

The emancipation of the African race in our land has added greatly to the number of those who need educational facilities to prepare them rightly to discharge their duties as citizens. Besides, millions of foreigners are pouring in upon us through our Western gate, and through the Eastern, who need to be educated and Christianized. The policy of our nation is to extend the elective franchise to all. Universal suffrage may be safe, if we connect with it universal education, not otherwise. Great responsibilities rest upon us as a nation. Here, in all probability, is to be the world's great moral battlefield. The great question to be decided is whether the hosts of ignorance, of infidelity, and of heathenism, that are coming in upon us, shall be educated and Christianized, or whether we shall be overwhelmed by the waves of infidelity and heathenism. The Jewish nation was swept with the besom of destruction because it did not perceive the signs of the times, and was not prepared to co-operate

with Christ in the world's spiritual advancement. Rome also was destroyed because it had become too corrupt to be used by God in furthering His designs of mercy. And if we as a people fail to see the signs of the times, and to meet the responsibilities thrown upon us by God, have we not reason to fear that we shall soon be numbered with the nations that were?

The great duty before us is to educate the rising generation. If we would stay the tide of corruption and bribery that is breaking in upon us, and threatening to bear away every vestige of virtue in our high places of trust, we must educate and enlighten the people, the source of power. If we would do away our great national sins, intemperance, sabbath-breaking, licentiousness and fraud, we must educate the young and lead them to see that righteousness exalteth a nation. If we would, make unpopular the wily arts of the demagogue, do away with the falsehood, vituperation, appeals to passion and prejudice, attempt at wit at the expense of truth and virtue, so common in political strife, we must educate the people to understand their rights and their duties. In short, if we would save from destruction all that is valuable in our free government, and hand down unimpaired the blessing of freedom to future generations, we must pour out money as water to extend the means of a Christian education to all classes throughout the land. This is the work that must lie nearest the heart of every intelligent Christian patriot.

Education is essential, not only as a safeguard to free institutions, but also to the advancement of true piety. The Gospel minister is engaged in a glorious work—that of seeking to reform men and to secure their salvation. He will be prospered in his work, however,

just to that degree that he can do the work of the Christian educator, and operate upon the minds of those whose opinions, feelings and ways of acting are not stereotyped. Much more hopeful is it to work to mould the tender mind, to form it to habits of obedience, to lead it to submit to the authority of God, than to labor for the conversion of those whose habits of sin have grown up from the weakness of a gossamer to the strength of an iron cable. It is true also that educational facilities must accompany the preaching of the Gospel to give it efficiency in reforming society and evangelizing the world. The missionary finds the school an important auxiliary in the work of converting the heathen. There has been the same intimate connection between the work of education and the growth of the church in our own country.

Before the Pilgrim Fathers left Leyden the Rev. John Robinson charged them to build churches, establish schools, and read the Bible without sectarian prejudice. Our fathers acted on this advice; and the influence of their liberal provision for education, as well as for the institutions of Christianity, has been felt throughout the world wherever the Gospel has been preached, and will be felt through all coming time.

Educational facilities are also necessary to educate pious young men for the ministry. A thoroughly educated ministry we need at this age of the world. They who are to cope with the hoary headed systems of iniquity, and the various forms of error that abound at this age, must have thoroughly disciplined and well informed minds, as well as sanctified hearts. No class of men have done more to bless the world than those who have by their liberal benefactions, founded and sustained Christian institutions of learning. Education has thus been

cheapened and brought within the reach of all. Many by this means have been trained up for the work of the Lord, and have lived greatly to bless mankind, who otherwise would have lived and died unknown, and their influence unfelt. Many too who have been eminently successful in the ministry and in other useful vocations, have been indebted for their preparation for usefulness to the encouragement and generous aid they received from men and women of enlarged hearts, and of whole-souled devotion to the work of doing good.

Who would not enjoy the luxury of thus living to enlighten, to elevate, to bless his fellow-men. I envy not the man who has never enjoyed this luxury. If anything is to be coveted, it is a heart that continually throbs with the glow of active benevolence; it is to be possessed of a soul expanded with a desire to pour out blessings upon the needy; it is to be like God, who is ever giving and never hoarding.

All may enjoy this blessedness. The happiness resulting from benevolent action does not depend upon the amount given, but upon the sacrifices made. The rich may give of their wealth, and if they give from love to Christ, they may make their property a means of grace and of wealth to their souls of far greater value than silver or gold. The poor may give for Christ's sake of their penury, and find a like benefit in giving. She who gave two mites received the highest commendation from Jesus. How suitable that the sons of the Pilgrim Fathers show their gratitude to God for the blessings of the Christian educational institutions which they have inherited, by making liberal offerings to sustain these institutions and to extend and perpetuate their influence. To cherish the institutions they so highly prized, to imi-

tate their virtuous, noble deeds is their most fitting monument and best calculated to keep their memory green in our hearts.

In conclusion, let me say, God is incessantly bestowing His munificent gifts upon us, and if we would be like Him we must employ all the means we possess in efforts to bless our fellow-men. Christ gave Himself to save a lost world. If we would be Christ-like, we must deny ourselves for the salvation of others. We desire to grow in grace and to have our cup of enjoyment constantly full, while its capacity is continually enlarging. Let us, then, be abundant in labors for the world's advancement in everything that is true and noble. We desire to live so as to be assured of a crown of rejoicing in the world to come—of pleasures forevermore at the right hand of God. Let us, then, recognize His claim to all our powers, property, and influence, and consecrate them all to the promotion of His glory.

VI.

SPIRITUAL PERCEPTION.

The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !—Matthew 6 : 22, 23.

There is a striking analogy between material and spiritual things. The material universe abounds in object lessons intended to reveal God to us and the things of His spiritual kingdom. In Scripture eternal things are symbolized by things temporal, heavenly things by things earthly, spiritual wants, capacities, and exercises are symbolized by analogies in the physical system. Indeed, in no other way than by figures of speech drawn from material things can the highest truths of Christianity be brought within the comprehension of the human mind.

Our Saviour, in His parting words to His disciples, says : "In My Father's house are many mansions," and the apostle, in speaking of the believer's future home, says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." John the Revelator, on a barren island with the tumultuous sea roaring around him and thundering against the rock-bound coast, separated from all that to him was dear on

earth, had a vision, in which he says, I saw a new heaven and a new earth; and there was no more sea. The holy City appeared to him with its gates of pearl, its streets of gold, and walls of precious stones. He saw a pure river of water of life clear as crystal, proceeding out of the throne of God. In the midst of the street of it, and on either side of the river, was there the tree of life. The longings of the human soul being analogous to those of the body are hungerings and thirstings that can be satisfied only by the living bread that came down from heaven and the water of eternal life. As the body has its senses, inlets for the outer world, so the spiritual nature has its inlets for spiritual things. As by means of the nerves, we can feel external objects, so there is an inward feeling; says the apostle, God hath determined the bounds of the habitation of men, that they should seek the Lord, if haply they might *feel* after Him and find Him. There are inward exercises analogous to the operation of the other senses. We are exhorted to *taste* and see that the Lord is good. "How sweet," says the psalmist, "are Thy words unto my taste; yea, sweeter than honey to my mouth." Outward hearing of the truth avails not, unless the inner ear is open to listen and obey. He that is of God *heareth* God's words. There are those that hearing, hear not. So there are those that seeing, see not. Their outward vision may be good, but they have no true insight into the truth.

The text is a striking passage of figurative language that brings vividly to mind the importance and the condition of clear spiritual perception. The sun in the heavens is the source of natural light. When the eye is single, that is, is in a healthy condition, properly adjusted to the sun's rays, and rightly directed, objects are dis-

tinctly seen and clearly distinguished, and one walks surely and without any danger of stumbling. But when the eye is diseased, or sees things double, there is no clear outline of visible objects. They are discolored or are but dimly seen, and one is in a more hopeless condition, and is more likely to wander from the way or to stumble than one in total blindness. As the body is related to natural light, so is the soul to spiritual light. God is the sun of the moral universe, the source of light, heat and attraction; in other words, the source of truth, love and holy influence. Christ was God manifest in the flesh, the light that lighteth every man that cometh into the world. When the spiritual eye is single and properly adjusted to the divine rays, all within is luminous. But when the eye is evil or double all is confusion; there is no clear mental vision.

But what is meant by the single eye? Some regard reason as the eye of the mind here spoken of, others conscience, and others still the judgment. It is true if the eye is single, reason will view truth rightly, conscience will urge to duty, and the decisions of judgment will be sound. But to regard any one of these, however perfect its action may be, as the single eye spoken of in the text, is, it seems to me, to fail to arrive at the true meaning of the text. Something more is implied in the expression, "if the eye be single." It can mean nothing less than a right state of the heart, a right state of the will and the affections toward God. I wish to repeat in varied expression so as to be clearly understood. It may be stated as the choice of God and His service as the end of life; regard for Him, for what He is, in His being and character, expressed in the command, "Thou shalt love the Lord thy God with all thy heart. He is to stand be-

fore all other things in our regard, because He is before them. Faith or trust in Him implies the same singleness of eye. All of these expressions imply the conformation of the will with the will of God, obedience, a committal of the soul to Him. This then is what is meant by the single eye. It is that spiritual state which places the pleasure and glory of God above everything else.

That this is the meaning of the text appears clearly from the context. In the immediate connection Christ says, "No man can serve two masters." "Ye can not serve God and mammon," and after cautioning the people against anxious thought as to raiment, food, and drink, He says to them, "Seek ye first the kingdom of God and His righteousness." The leading thought in the text seems to be, that a supreme regard for the will of God with the affections centered on Him, is the essential condition of a clear understanding of the things pertaining to His spiritual kingdom; and that he who seeks any earthly good as the end of life, necessarily has his mind darkened, so that he can not discern spiritual things.

Both Scripture and philosophy teach that when the heart is alienated from God and clings to anything earthly as its chief good, the mind becomes blinded, and truth perverted. "But if our Gospel be hid," says the apostle, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4: 3, 4.) To the Ephesians he says, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being

alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. 4: 17, 18.) He says also, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2: 14.) Our Saviour says, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." On the other hand, it is said, "Light is sown for the righteous, and gladness for the upright in heart." "He that followeth me," says Christ, "shall not walk in darkness." Again, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Common observation teaches the same truth, and philosophy shows us the steps in the blinding and in the enlightening process.

Man has different classes of powers: Physical, mental, moral, and spiritual. By his physical and mental powers he gains a knowledge of the outer world and of the operations of his own mind. By his moral powers he gains a knowledge of duty, of right and wrong. He can know God, who is a spirit, only through his spiritual powers. He has the power of receiving the Holy Spirit, of communing with God, of loving and trusting Him, and it is thus only that he can know Him. A blind man can form no conception of color. A philosopher only can understand a philosopher. A covetous man can not understand benevolence. An impure man can not understand a holy being. So no one can understand the character of God without in the first place coming into sympathy with His great heart of love. By properly using the powers we possess they gain strength; by

disuse they become weakened and finally die. Tie up your arm for a year and you will lose the use of it; bandage your eye for a length of time and you will lose the power of vision. It is said that there are fish in Mammoth Cave that can not see. Let one live in thoughtlessness or give his mind up to frivolity, and he will either become an idiot, or incapable of any worthy serious thought. Let the moral sense lie dormant, and it will grow feeble and finally become incapable of distinguishing between right and wrong. Let the spiritual powers be inactive, and they will decay and finally die.

To neglect to discharge obligation when made known is ruinous to the moral nature. The first step towards gaining a clear perception of things pertaining to the kingdom of God is, to do duty when it is perceived. Live up to the light you have, and you will gain more; neglect to make use of the light you have, and you will lose it. "Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." "If any man will do His will, he shall know of the doctrine." "He that doeth truth cometh to the light." This blinding process of the mind is greatly hastened by passion, sensuality, and prejudice. He who is urged on by his passions in opposition to his moral convictions commits moral suicide. Under the influence of prejudice, he endeavors to frame excuses for his sinful course, he seeks to justify his violations of obligation to himself as well as to others. He deals in sophistical arguments, strives to make the worse appear the better reason, till he deceives himself, and his judgment as to moral or spiritual questions is entirely perverted, falsehood appears to him as truth.

As a farther illustration of this subject, and especially of the fact that the state of the heart, in a great measure, sways the mind in its decisions of moral questions, I call your attentions to some false views and perversions of truth which have been common among men.

1. I refer you, in the first place, to false views of the Pharisees. In them false spirituality was closely connected with worldliness and long prayers with covetousness. They were very religious, strictly observant of external forms. They had a knowledge of the true God. They were strict in their external worship. But at the same time they were proud, selfrighteous, covetous. For a pretense they made long prayers while they devoured widows' houses. Their pride and self-righteousness blinded their minds as to the prophecies concerning their Messiah. They looked for one who should come in pomp and splendor, free them from the Roman yoke, and establish a kingdom that should exceed all other kingdoms in power and in magnificence. In their state of heart they could not see their Messiah in the Babe of Bethlehem, in the poor despised Nazarene. The cross was a stumbling block to them. They could not discern spiritual things, because they were carnally minded; they could not believe in Jesus, because they loved the praise of men more than the praise of God. They were so under the influence of prejudice through their worldliness, that their minds were blinded against the most glorious truths and the greatest manifestations of divine power.

2. I refer you also to the heathen world in the past ages, and at the present day. They are in darkness as to divine things. They have not the light of revelation but they have the light of nature; they have a moral

sense. As says the apostle, "they are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Their degraded condition is graphically depicted in the first chapter of Romans, and the cause of their blindness. They "hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Their hearts being filled with all unrighteousness, impurity, wickedness, maliciousness, envy, murder and the like, their minds became shrouded in midnight darkness, they lost the power of discriminating between right and wrong, they changed the truth of God into a lie and worshiped and served the creature more than the Creator. They were given up to superstition and all manner of perversions of the truth.

3. I refer you furthermore to the rejecters of revelation. Manifestly the difficulty with the skeptic is not in his head, but in his heart. He is opposed to the truth because the truth opposes him. If the Word of God flattered his pride, instead of goading his conscience, he would find no difficulty in believing. When men are bent upon living in sin, the truth greatly annoys them, there is a war in their own minds, and to secure peace

they must either give up their sinful course or pervert the truth. Not choosing to do the former, their minds become prejudiced, they resort to excuses and to sophistical reasoning; they bribe their own minds to bear false testimony and thus deceive themselves, and in the language of Scripture, their way is as darkness. This blinding result from such causes is not peculiar to religion. You will find it as palpably manifested in politics, in regard to the question of temperance, and every question pertaining to the welfare of man in this world. The wish is father to the thought and how easily are uncandid, prejudiced men led away into some delusion, till their minds are incapable of receiving the plainest truths. All the weighty evidence, external and internal, in favor of the Christian religion appears to such minds as of no account, while the petty frivolous objections which are urged against it appear to them so magnified as to be insurmountable. They set themselves up as judges as to the kind of revelation God should give to man and how he ought to manage the affairs of His kingdom. In the language of the poet:

“As if upon a full proportioned dome
On swelling columns headed, the pride of art!
A critic fly, with blind presumption bold,
Should dare to tax the structure of the whole.”

That a wrong state of the heart occasions this blindness is also seen in the fact that as soon as a disbeliever is humbled before God, and yields his heart to Christ, all his skepticism is gone. I could refer you to many instances as illustrative of this. I refer you to one remarkable case. Joseph Barker was for many years a distinguished preacher of the Gospel. He wrote in its defense, triumphantly answering the objections that have

been urged against it. He became an infidel and labored hard to pull down what he had labored to build up. He challenged distinguished men to discuss with him. He held a discussion in Ohio in 1853 with Rev. Jonas Hartsel, in which he made use of the most barefaced sophistry and of all the objections that have been handed down from Paine and Voltaire. Hartsel triumphantly answered him by reading from his own works when he was a preacher of the Gospel. It was like appealing from Philip drunk to Philip sober. But in later years Barker came back to Christ, gave up his infidelity and died a firm believer in the Christian religion. He himself attributes infidelity to the unwillingness of men to live in accordance with the requirements of religion. Therefore they deny and at length disbelieve the religion whose requirements annoy them.

4. Again I call your attention to the fact, that worldly-mindedness in general has a blinding influence. It is impossible for one to centre his affections upon the world and still love God. If any man love the world, the love of the Father is not in him. It matters not what form worldly-mindedness takes, it beclouds the mind and shuts out spiritual light. He whose end is to gratify his lower nature, his appetites and passions, is not at a proper standpoint to see the relative importance of the things of the flesh and the things of the spirit. The ancient astronomers looked upon the universe as inside out and upside down. They regarded the earth the centre, and supposed that the sun and the myriads of stars were whirled their mighty rounds for the accommodation of this comparatively insignificant planet. Thus viewing the universe there appeared to be want of harmony in the movements of the heavenly bodies, irreg-

ularities that could not be accounted for. But when it came to be understood that the sun is the centre of our solar system, the heavens seemed to be reduced to perfect order and harmony. So when man looks upon himself as the centre of the moral universe and that all intelligent beings are to revolve around him to minister to his wants, he is not in a position to see the truth pertaining to the love and mercy of God and his relation to His government. But let him draw near to God in confidence and humility and all is made clear to his vision.

In time of the anti-slavery agitation slaveholders were wont to say to anti-slavery men of the North, "You are too far off to judge rightly of slavery." The answer was, "You are too near." Look at the covetous man, whose ruling desire is to accumulate wealth, how can he understand the relative value of a treasure in heaven? He estimates every thing by the gold standard. The love of money is the root of all evil, theoretically and practically. How it warps a man's mind, leads him to apologize for the most iniquitous practices, and to engage in business the most destructive to soul and body, if the business is only profitable. How it palsies every generous impulse, and drawing a blackened veil over the mind, shuts from it the light of truth. How many barter principle and manhood for gold, and justify the action to themselves and others.

The man whose ruling desire is ambition, estimates every thing according as it has the ability to gratify that desire. The poet has well said:

How like a mountain devil in the heart
Rules the unreigned ambition! Let it once
But play the monarch, and its haughty brow

Glows with a beauty that bewilders thought
And unthrones peace forever. Putting on
The very pomp of Lucifer, it turns
The heart to ashes, and with not a spring
Left in the desert for the spirit life.
We look upon our splendor, and forget
The first of which we perish!
Oh, if earth be all, and heaven nothing
What thrice mocked fools are we!

How pertinent the words of our Saviour to His disciples when they strove among themselves which should be greatest. He called a little child unto Him and set him in the midst of them and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

He who seeks sensual pleasure as the end of life values everything according as it ministers to the gratification of his appetites and passions. By him vain dissipating amusements, the frivolities of what is called fashionable life, are more highly prized than all the intellectual, moral, and spiritual culture of which the mind is susceptible. The truth is, the great clamor for amusement, which we so frequently hear, comes from those who need it least. They are those who are already satiated, who are slaves to sensual pleasures, and have not cultivated their higher powers. And it is sad to think that there are many who bear the Christian name, but conform to the world in this respect. As the apostle says, they are "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." They serve God in external forms, by fasting, saying prayers, and paying tithes; they buy indulgencies to plunge into all worldly amusements, shows, fashion and extravagance. Says Dr. Cuyler, We need not

wonder that the Church of Jesus ceases to be a peculiar people, zealous of good works, humble, self-denying, prayerful, and impressive to the world, when Christ's own followers let down the bars and lead the way into frivolity, extravagance, and demoralizing amusements. Lately," says the doctor, "we were urging an intelligent, sober-minded friend to give himself to Christ. He replied squarely in my face somewhat as follows: 'If I become a Christian, I shall be expected to join the church. I make no pretensions to extra goodness. But I never drink liquor or offer it to others. I have no dancing parties in my house. I do not encourage my children in pride and extravagance. I never run in debt or live *fast*. But I see too many church-members do all these things, and I do not wish to join their company.'" What a dishonor do such professors bring upon the cause of Christ. But the point I wish to make here is that the worldly pleasure seeker has his mind blinded. "We ourselves" says the apostle, "also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures."

They in their blindness think it strange that others run not to the same excess. They in their blindness suppose that Christians are characterized by sobriety and do not indulge in, or do not approve of, vain demoralizing amusement, are gloomy and would deprive them of enjoyment. They have no true idea of the true and highest enjoyment of the soul resulting from the appropriate activity of the higher powers. In short, the world has come between them and true heavenly light and they are in an eclipse.

REFLECTIONS.

1. In the light of this subject, we see just where man's responsibility lies. He is a free agent. He can

choose God as the object of his supreme affection and devote his life to His service, or may choose this world as his chief good and live to enjoy its fleeting pleasures. He may choose to give his highest powers, his moral and spiritual powers, the control of the lower, his appetites and his desires, or he may yield the reins to the latter. His character is as his paramount love. If he loves God supremely and his fellow-men as himself, he meets obligation imposed by his intelligence. If his affections are placed supremely upon any inferior object, he is an idolater. Upon this fundamental choice, or ruling love of his soul, his beliefs or views of divine truths will in a great measure depend. Light from above will shine into his mind or he will walk in darkness. This state of light or darkness as to spiritual things necessarily depends upon his choice of the end of life. He who with candor and honesty of mind welcomes the light he has, lives up to it, can not fail to come into the clear sunshine of God's favor; and he will find his path grow brighter and brighter unto the perfect day. But he who rejects the light, refuses to obey the truth, will find his path grow darker and darker forever.

2. In the light of this subject we can see the philosophy of faith. Faith is not an arbitrary requirement; it is a necessary condition of salvation. Salvation implies a change of character, a change from a state of sin to a state of holiness. Though heaven be a place, it is not the place that constitutes heaven. Where Jesus reigns in the heart, there is heaven. Jesus can be received into the soul only through faith. Now all is light within, spiritual truth is made clear. Faith is the telescope of the soul that reveals to us clearly heaven and all its glories, and earthly scenes fade from the vision, or to vary

the figure, it so unites us to God that we are drawn up by the attractive power of His love, above the mists, the fogs, the clouds of earth into the clear sunshine of heaven. Faith is the single eye through which light comes into the soul. It is the necessary condition of the advancement of light and knowledge in the world. Natural faith is essential to the child's progress in learning. At every step it must trust in its teacher. The same may be said in regard to all progress made in the arts and sciences. Not one step can be taken without faith. Strike from our minds all the knowledge we have gained through faith and we shall have but little left. But our knowledge of the spiritual world is more especially obtained through faith. We can make advancement in the knowledge of spiritual things in no other way. Faith in the infinite God is to a finite being a necessary condition of increasing light in matters pertaining to His kingdom. If we faithfully use the opportunities afforded us here for spiritual improvement, we may expect to receive more advanced lessons from the Great Teacher in the future world; and though much that is now received by faith shall be actual knowledge, yet in the new revelation of God's wisdom, glory and love, we undoubtedly shall have the same need of implicit trust in all our progress throughout eternity.

3. Again, we see from this subject the nature and value of a true education. There are two distinct views of the nature and end of education. One which is the most common is, that it is a work to fit man to live in this world only, the other, that it is a work for eternity. Those who hold the former view would have the intellect trained and knowledge acquired to fit one for business that he may accumulate property, rise to eminence and

respectability in the world. Those who take the latter view would train the whole man, the intellect and the heart, to prepare one for the service of God in this world and in the world to come.

The true view of education is, that it consists in the harmonious development of all the powers from the lowest, the physical, up to the highest, the mental, moral, and spiritual, and that this training is for eternity. This world is the preparatory for the world to come. The chief end of all study and investigation of objects in the created empire of God is, to find there His intelligence, His truth, His goodness. The design of all things temporal is to conduct us on to the discovery of things eternal.

The highest and most important of all knowledge is ■ knowledge of God. This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent. All other knowledge is valuable just in proportion as it tends to reveal to us God, and to prepare us to be faithful and efficient in His service. When man is viewed as an immortal being, destined to outlive the stars, having powers susceptible of never-ending growth, and that in ages to come he may surpass even the tallest archangel that now stands nearest the throne, of what vast importance a true education appears; with what colossal proportions will the building which each one is erecting for himself tower up through eternal ages. How important also that it have a good foundation; that it be built upon the rock, and not upon the sand.

Much of the knowledge which is now highly esteemed will be of little account in the world to come. Says Paul, "Whether there be knowledge it shall vanish away." We are to understand probably by this, that the

knowledge we now have will be obscured and made to disappear by the clearer and more refulgent knowledge of that world. I think we may understand also that the knowledge that pertains to worldly interests merely, will not find a place there. The wisdom of this world, the skill and cunning exercised in making provision for the gratification of appetite and passion, in laying up treasures on earth or in securing earthly honor, will be unknown in that world. Those whose intellects have no range above the activity for self-gratification will find no use for their intellects where to do the will of God is the supreme delight. There knowledge will be valued just in proportion as it can be used to promote the glory of God and the good of moral beings.

4. We see from this subject what are the essential conditions of true happiness, temporal and eternal. Light, we have seen, is a symbol of truth. It is also a symbol of joy, and its opposite, darkness, is a symbol of misery. Joy is unseparably connected with obedience to the truth of God. The heavenly world is a world of light and joy. We are told, there is no night there. Its inhabitants need no candle, neither light of the sun: for the Lord God giveth them light. There is no more sorrow nor crying, neither shall there be any more pain. God shall wipe away all tears from their eyes. But the wicked shall be cast into outer darkness. They shall be wandering stars for whom is reserved the blackness of darkness forever.

Many persons have very erroneous views as to what constitutes heaven. They expect to find it in their favorable surroundings, rather than in their own hearts. The Indian's heaven consists of a beautiful hunting ground, where he with his dog and gun can chase the deer and

buffalo. The Mohammedan's is a sensual paradise, where he can revel in luxury and can gratify all his carnal desires. Many Christian lands have substantially the same view of heaven. They suppose it to be a place where they can sit down at ease, free from toil, and have every want supplied and every blessing that heart can wish poured in upon them, without any effort of their own. God created man that he might be happy, but happy only in His service. He endowed him with powers the right exercise of which always secures his happiness. The normal use of all his powers from the lowest, the physical, up to the moral and spiritual give enjoyment. But there is the highest enjoyment, when all the powers act in harmony, the lower being in subjection to the higher, when God is chosen as the supreme object of regard and the affections are centred in him. It should be borne in mind that no outward circumstances and no blessings lavished upon us can make for us a heaven. Nothing else than a holy character, an adaptation to the employments and the society of the holy can prepare us for permanent enjoyment. What happiness could the worldling, the carnally-minded find in that world where all are spiritually minded. The faculties which alone could fit them for enjoyment in the presence of a pure and holy God are dead. As a tall tree whose branches, shooting up towards heaven, are dead at the top while below they are vigorous, so is he whose portion is in this world. The dews of God's grace may descend, blessings may be rained, rays of loving kindness may beam forth brightly upon his soul, yet he will be as destitute of life as the dry limbs, and as destitute of the power of spiritual enjoyment as withered limbs are of sap.

All the Godward faculties are shriveled. The spiritual man is dead, and the heavenly world is shut out from his perceptions and his enjoyments, simply because he has no faculty to put him in correspondence with them, or even to assure him that they exist. Happiness does not consist mainly in the possession of any thing, but upon the activity of the faculties upon their appropriate object. No doubt in the heavenly world the chief enjoyment of the child of God will be found in the continual outgoing of the heart's love to God, and the untiring activity of all the powers in His service. As the spirit shall drink in more and more of the love of God, continually discovering new truths, new rills of joy will flow in; and while the cup will be continually full it will be enlarging forever.

I have thus, dear friends, pointed out to you as best I could, what is the true end of life; and what is necessary to advance in light and true wisdom and be prepared for efficient labor in the service of God. My object has not been so much to present to you any new truth but to impress the truth with which you are already acquainted.

I commend to you not a formal dead service of God, but that service which proceeds from a heart in union with His—a heart as true to Him as the needle is to the pole. I commend to you, not a dead faith, a belief that finds a place only in the head, but a faith that works by love and purifies the heart. I commend to you not a progress in the arts and sciences which aims at the glory of this world, but that progress which will elevate you in the spiritual kingdom of God.

I commend to you not pleasures, the honors, the wealth of this world; but the wealth that God can give,

the eternal weight of glory and the pleasures that are at His right hand for evermore. I commend to you not the joys that the possession of the whole world could give, but the joys of an endless life in Christ Jesus.

It is a great privilege to enter upon the active duties of life at this age when the opportunities for benefiting mankind are so abundant.

It is a significant fact to you that you graduate this centennial. It is calculated to remind you that the nation has claims upon you, upon your intelligence and integrity, upon your untiring energies, exerted for the perpetuation of her free institutions; to remind you that the Church has claims upon you, in order that her welfare lie near your heart, and that you seek to increase her power by elevating the standard of Christian living; to remind you that the world has claims upon you, that your powers are to be used to reform, to elevate, to bless mankind. And lastly, the stirring events of the present age, the conflicts of mind with mind, the temptation to vice in high places and low,—all are calculated to remind you that there is no safety for this nation, no hope for individuals, without that integrity of character which has its basis in trust, in the Infinite, in an abiding sense of His presence and of accountability to Him.

May you fulfil your mission and so live as at last to receive the plaudit, Well done, thou good and faithful servant, enter thou into the joy of thy Lord.

VII.

THE DEFENSES OF ZION.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.—Psalms 48: 12.

Mount Zion or Jerusalem originally belonged to the Jebusites, from whom it was taken by King David. On this mount were built the king's palace and the judgment hall. It was called the holy hill or the city of David. After the city was extended, Mount Zion, being the principal part, gave its name to the whole. The city was strongly fortified. Its natural position was one of great strength; and in addition to this, it was surrounded by strong walls, and guarded by high towers.

To the Jew who viewed it from the surrounding mountains, it was the perfection of beauty and strength. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, (or as seen from the north), the city of the great King." To all human appearance the city was impregnable. The Jebusites were so confident of their ability to resist all attacks, that they defied David with taunts and insults, placing the lame and the blind on their battlements to protect the city. It is said that Titus after he had taken the city was so struck with the appearance of the strength of its towers and walls that he exclaimed: "By the help of God we have brought this war to a conclusion." It was God

who drew out the Jews from their fortifications; for what could the hands or military engines of war avail against such towers as these. And he refused to be crowned as victor, saying that he was not the author of this achievement, but the anger of God against the Jews put the victory into his hands.

This city with its strong defenses, secure under the protection of God while the people submitted to his reign, was a fit symbol of the spiritual Zion over which Christ, David's Son, as foretold by the prophets, should reign forever. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. As God was the sure defense of His ancient people while they trusted in Him, so His spiritual Zion will ever be secure against the assaults of its hellish foes. "The gates of hell shall not prevail against it." Some timid Christians who know but little of the past history of Christianity, of its wonderful success against the strongest opposition, tremble for the ark of God or are fearful that a breach may be made in the walls of Zion by the powerful guns of infidelity. Such persons forget that there is strength sufficient in the Gospel defenses to withstand all the enginery of the pit. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed. . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

My friends, the saying of Solomon, "There is nothing new under the sun," is literally true so far as infidelity is concerned. It is as ancient as the depravity of man. Atheism, speculative and practical, has been in the world ever since the world became corrupt, and men did not like to retain God in their knowledge. Ancient

atheism is often reproduced at the present day. The doctrine of some of the Greek philosophers who attributed the formation of everything to matter, or to a blind nature acting after certain laws, is advanced as something new in modern times. The atheism of Andrew Jackson Davis, though he professedly derived his views from departed spirits, is nothing else than a revision of the writings of some of the ancient philosophers. The same may be said of the arguments urged against a Supreme Being, on account of the misery, the maladaptations, and the success of evil in the world. The assertion that omnipotence could and benevolence would have prevented the evil that abounds, is not as to its first appearance of recent date. In the last century Mirabeau, the French atheist, said, "If God can not do otherwise, He is neither free nor omnipotent. If He changes His will, He is not immutable. If He permits these machines (our bodies) which He has rendered sensible, to experience pain, He wants goodness. If He has not been able to render His work more solid, it is that He wants the ability. After thus having ruled God out of the universe, he says: "Nature is the cause of every thing. She is self-existent. Let us keep ourselves to the nature which we see, which we feel, which acts upon us. Every thing that nature does is necessary. Let us then re-establish this nature, so long mistaken, in her legitimate rights; let us listen to her voice, of which reason is the faithful interpreter; let us impose silence on that enthusiasm and imposture, which to our misfortune, have drawn us aside from the only worship suitable to intelligent beings." Thus we see that by the atheist nature is deified, proving true Bacon's maxim, "That the worst of all things is deified error."

The boasted reasoning of atheism may be summed up in a few words. The evils, the sins, the disorders in the world, are proof that there is no God. Nature can not err; she does all things from necessity, therefore there is no such thing as sin or wrong in the universe. Every thing is wrong, therefore there is no God. There is no God, therefore every thing is right—a very convenient doctrine for those who wish to get rid of responsibility.

Ingersoll's remark that "Each nation has created its God" has a partial truth in it. All who deny the existence of the true God, create gods of their own. Hegel, the German atheist asks, "Is God the Creator of man, or is man the creator of God." "The latter," he says, "of course. The human mind is the only development of God." Another of the same faith says: "The absolute Being, the God of man is man's own being. God is man's revealed inner nature, his pronounced self." Neander says truly of this system, "it is the philosophy of a one-sided logic, of intellectual fanaticism, of self-deification." Thus we see the atheist has his God. He deifies self or reason. He adopts the Ptolemaic theory instead of the Copernican in religion; and no fanatic can be more tenacious in his belief, or more blind in his devotions.

The bloody Revolution in France the latter part of the last century, was but the legitimate result of this horrid system. At the beginning of this revolution, a committee appointed by the National Assembly made a report, which report was adopted, namely, "That there could be no liberty on earth while there was believed to be a God in heaven; and that there is no God, and that death is an everlasting sleep." The Assembly abolished the Sabbath, burnt the Bible, instituted the decade, and ordained the worship of liberty in the person of a vile

woman. One has well said of this that it is most fitly described in the words of Virgil: A monster, horrid, hideous, huge and blind.

The arguments against the peculiar doctrines of Christianity, such as the doctrine of everlasting punishment are not new, but are nearly as old as Christianity itself. There is no occasion to tremble for fear that the foundations will be removed because some men of distinction assail this doctrine. Porphyry, who lived in the second century, says: "Christ threatens everlasting punishment to those who do not believe Him, and yet in another place he says, With what measure ye mete, it shall be measured to you again, which is absurd and contradictory; for all measure must be limited to time." The objection drawn from the goodness of God against everlasting punishment is essentially atheistic. The very same argument by which there is an attempt to prove that God will restore all in this world or in the world to come to virtue and happiness because He is *good*, might be applied with greater force to prove that a good God would never have permitted the introduction of sin and misery into the world; for it would seem to be an easier work to prevent holy men from sinning than to restore sinning men to holiness.

Skepticism of all grades has generally a false philosophy for its foundation. It is often taken for granted that God *can* save all men because He is omnipotent, and that He *will* because He is good. But the truth is, men are not converted or saved by physical power, but by moral, by the power of truth brought to bear upon the mind. Man, through the power of his free will, can resist the weightiest motives that can be brought to bear upon him. Nor can we complain of this. Without the power

of free will, the power to choose good or evil, he would not be susceptible of happiness. No doubt the sum of the happiness of the universe of rational created beings will be far greater, though some may choose the course that leads to eternal death, than it would have been, had any restraint been laid upon the will.

No true believer can have any doubt that all attempts to destroy Christ's kingdom will utterly fail. We have the assurance that Christ will go on conquering and to conquer till all dominions shall serve and obey Him. But aside from the fact that we have the promise from God of the ultimate triumph of the Gospel, it may be said that the Gospel has in itself the elements of success.

I. Let me call your attention to some of the elements which give it power and permanence such as to ensure its final triumph. The truths of Christianity are perfectly adapted to the nature and wants of man. As the soul is immortal, so the truth that is adapted to give its highest exaltation is likewise immortal. Truth may suffer many defeats, error may have the ascendancy for a while, but truth will at length gain the victory.

"Truth crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid his worshippers."

Says Milton: "Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously, by licensing and prohibiting, to doubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter? who knows not that truth is strong, next to the Almighty?"

Christ came into the world as the embodiment of truth. He was the true light which lighteth every man that cometh into the world. As the key is adapted to the lock, natural light to the eye, so is the light of Christianity adapted to the powers of the human mind.

I. It is adapted to the intellect. The Word of God contains information of transcendent importance to every one. Life and immortality are brought to light. God is revealed; His glorious perfections, His wisdom, power and goodness are made manifest. The depravity of man, the deceitfulness of the human heart, the retribution of eternity, the way of escape from eternal punishment, and the way to secure eternal happiness, are clearly revealed.

But, in addition to the great variety of valuable knowledge which it puts one in possession of, its truths are calculated to enlarge the capacity of the mind, and to give it strength and energy. Thought is the appropriate food for the mind. It is by feeding upon thought that the mind increases in the power of thinking. Newton attributed all his success in life to patient thinking. Multitudes fail to meet their obligations and rush madly on to ruin for want of thought. Driven on by desire or passion in the whirl of business, in the round of giddy pleasures or the silly fripperies of fashion, they stop not to think of their relation to God, of the end for which they were created, or the doom to which they are hastening. "Like brutes they live, like brutes they die." God created man for a different and nobler end. He has written great thoughts in His two books, the book of nature and the book of revelation, that man may have his *attention* arrested, and be led to aspire after things of a higher and more enduring nature than the vanities of time.

As an illustration of the grand thoughts contained in the book of nature, I refer you to what Astronomy teaches of the wonders of the starry heavens. Penetrate as far as you can into the secrets of the heavens with the most powerful telescope, and you have probably surveyed only the outskirts of Jehovah's kingdom. Bear in mind that all of these mighty orbs that revolve in space were spoken into existence by the Almighty fiat, and are upheld and kept in their stated rounds in perfect harmony,

"Forever singing as they shine,
The hand that made us is divine."

Truly, "The heavens declare the glory of God, and the firmament sheweth His handywork." Such views are calculated to fill the mind with awe, and to humble one's pride. Said David, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man that Thou visitest him?"

I have referred to the great thoughts written in the skies; I might refer you to the whole creation of God; to the various tribes of animals with which earth, water and air are alive; to the wonders of the vegetable kingdom; to the marvelous structure of the human body and the more marvelous faculties of the human mind, the powers and susceptibilities of the rational soul. In all these we find abundant food for thought.

As we turn to the Book of revelation, we find that this teems with the grandest thoughts, thoughts of God, of His government, of His providence and His wonderful provisions of Grace. The great problems pertaining to eternity, to heaven and hell, tax the mightiest intellects, and keep them ever on the stretch. Then God's wonderful love and wisdom displayed in redemption are calcu-

lated to call into exercise all the energies of the soul. The love displayed in the scheme of redemption passeth knowledge. Angels filled with wonder desire to look into it. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out."

"The heavens declare Thy glory, Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy Word,
We read Thy name in fairer lines."

It is a matter of history that the Bible has stirred up the intellect and called forth its energies far more than all other books. Diligent students of this Book become intellectually strong. It stimulates the desire for all useful knowledge. No one can linger among its grand thoughts without greatly enlarging the capacity of his mind, and preparing it to drink in knowledge from every source. We are indebted to God's Word for our schools of learning, for our human and charitable institutions, and for our free civil government. The Bible is the safeguard of civil liberty. It secures freedom of thought and freedom of conscience. "Civil liberty," says Bancroft, "takes its rise from the grave of Wickliffe, the ashes of Huss, the vigil of Calvin." With truth it may be said, a people who love and revere the Bible can not be enslaved. What a pall of intellectual, moral, and spiritual darkness would settle down upon the world, were the light of Christianity blotted out! One of the poets has given a vivid picture of the universe, when

Bible

"The bright sun was extinguished, and the stars
Did wander darkling in the eternal space
Rayless and pathless, and the icy earth
Swung blind and blackening in the moonless air;

Morn came, and went, and came, and brought no day,
And men forgot their passions, in the dread
Of this their desolation; and all hearts
Were chilled into a selfish prayer for light."

This but faintly portrays the horror of the intellectual and moral world with the light of revelation extinguished.

2. Again; God's truth is adapted to the conscience. The decisions of conscience are in perfect accord with those of the Bible. The apostle's expressive language is, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God." The Bible requires supreme love to God and equal and impartial love to man. This commends itself as a duty to every man's conscience. The Bible reveals the fallen condition of mankind, the deceitfulness and wickedness of the human heart. Conscience affirms the same truth. All men have the moral consciousness that they are sinners.

The Bible and conscience agree in respect to the necessity of repentance, faith and holiness in order to gain acceptance with God. Conscience affirms the necessity of an atonement. In this respect it accords with the teachings of the Bible. The custom of the heathen of offering sacrifices to appease their gods points to the testimony of conscience in favor of the same doctrine. Men are converted by the preaching of the simple, plain truth sent home to the conscience. The truth when properly presented is sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. The preaching of the sinfulness and lost condition of man, coupled with the love and grace of Christ, is always effective, because it finds a response in the heart and conscience.

When the Moravian missionaries went to Greenland, they thought they must prepare the minds of the heathen for the reception of the sublime and mysterious truths of the Gospel, by first giving them a knowledge of the existence and perfections of God, and enforcing obedience to the divine law. They labored thus for five years in vain. They made no impression upon the dark minds of the Greenlanders. But at length one of the missionaries, while copying a translation of a portion of the Gospels, read a few sentences to the heathen, and then gave them an account of creation, the fall of man, and his recovery by Christ. He spoke of the sufferings of Christ endured for man's redemption, and read to them the history of our Saviour's agony in the garden. Their hearts were touched. The missionaries learned that to preach Christ and Him crucified was the preaching they needed. "No sooner," says James Montgomery, "did they declare unto the Greenlanders the word of reconciliation in its native simplicity, than they beheld its converting and saving power. This reached the hearts of their audience, and produced the most astonishing effects. An impression was made which opened a way to their consciences, and illuminated their understanding."

3. The Christian religion is adapted to the desires and the affections. The desires are the cravings of the soul for some external good. Every organism reaches out after something to supply its wants. The tree or the plant must have food or perish. The body must have its appropriate food or it will famish. There is a hunger of the soul which the husks of earth can never satisfy. The harassing anxieties, the corroding cares, the restless ambitions, the disappointed struggles for wealth, the unavailing efforts to procure satisfaction in the chase after

vain pleasures, demonstrate the truth that nothing earthly can satisfy the hunger of the soul. He only who hungers and thirsts after righteousness shall be filled. God alone is a satisfying portion. "I am the bread of life," says Jesus. "He that cometh to Me shall never hunger. He that believeth on Me shall never thirst." As Gospel truth is adapted to the desires, it is likewise adapted to the affections, those principles of the sensibility which impel to seek the good of others. There is a hunger of the soul for some object upon which the affections may be placed. It is only as the affections are placed upon an object permanent and worthy, that this hunger can be satisfied. Nothing earthly can meet this want. That we should love the Lord supremely is not an arbitrary command. This love is essential to man's happiness. Earthly love is transient and can not meet the full wants of the soul. The love of God is eternal, and is an eternal source of joy. Christianity does indeed increase human sympathy and bind hearts more closely together in love, but it subordinates all to love to God. Love to earthly objects may be too strong while God is not loved, but there is no danger that love to God will be excessive. The wants of our souls are met only by centering our love upon a being perfect, eternal, *infinite*, in whom we can implicitly trust: for whom we can live, for whom we can die; for whom love may increase as our minds expand without any danger of its becoming too strong and absorbing. Such a being is God. Such love, while it has a transforming power, brings to the soul the highest happiness of which it is susceptible. Christ claims this love. This is the foundation of Christ's kingdom of which Napoleon spoke, when he said: "Alexander, Cæsar, Charlemagne, and myself founded empires; but

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upon what foundations did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and, at this hour, *millions* of men would die for Him. . . . I die before my time, and my body will be given back to the earth to become the food of worms. Such is the fate of him who has been called the great Napoleon. What an *abyss* between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and which is extending over the whole earth!"

4. Christianity is adapted to the will. Failure is mainly owing to a weak or demoralized will. When the will is touched and broken, "it is as if the mainspring had been taken out, and the wheels go whirring at random." Such a man is the sport of every temptation that comes, and "his limed soul when struggling to be free is more engaged." "I have a large fortune," said a man to a temperance agent, "but tell me how I can pass that dram-shop without going in, and I will give you the whole of it." One of the brightest and most exalted geniuses America ever produced became a wreck and died at an early age, because his will was weak and enslaved by passion. He but echoed the feelings of his own heart when he wrote:

"Iron bells!
Every sound that floats
From the rust within their throats
Is a groan!"

And he represented the darkness that must inevitably settle down upon all with such demagnatized will, when, imagining a raven sitting above his chamber door, he wrote:

"And his eyes have all the seeming of a demon that is dreaming,
And the lamplight o'er him streaming throws the shadow on the
floor;

And my soul from out that shadow that lies floating on the floor,
Shall be lifted—nevermore."

In most cases where men go astray from the path of virtue, it is because the will is weak. Thousands halt between Christ and the world, because their wills are powerless. They have no decision of character. They passively float down the current with no power to resist its force. Now the Gospel is exactly adapted to such. The will is made strong through faith. When the human will is merged in the divine will, then God's energy is in the soul. When I am weak then am I strong, says the apostle. However timid or weak one may be in himself, if he has received Christ and commits all into His hands, he, like Daniel, can face the lion in his den: or like his three friends when authority would drive them from the service of the true God, they can boldly welcome the fiery furnace and say, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

II. We have seen that the Christian religion possesses various elements adapted to the nature of man. We have taken a brief survey of these elements and their adaptation. I wish now to call attention to the progress Christianity has made within a few years past and is now making, as evidence of its final triumph, of the fulfillment of the prophecy, that the stone cut out of the moun

tain shall fill the whole earth. Some men who take a superficial view of things suppose the world is retrograding, and is becoming ripe for destruction. As things brought near to us appear greatly magnified, and as they recede vanish in the distance, so the frauds, the defalcations, the vices, the crimes of the present day loom up in stalwart proportions, while darker wickedness of days gone by has dwindled away into insignificance or is entirely lost sight of. It would not be difficult to show, that the world has made progress in morals and in Christian principles, as well as in light and knowledge, since the beginning of the present century.

Those of us who can look back fifty or sixty years, and call to mind the state of the Christian world *then*, can see that a great *advance* has been made; and we are ready to exclaim, "What hath God wrought!" Christianity has made great advancement in our own country within sixty years past. Besides, sixty years ago efforts to carry the Gospel to heathen nations had scarcely begun. Indeed, many of those nations were not open to receive the Gospel. Now it is published in more than three hundred languages; in almost all the languages of the world. Through its influence more than five hundred thousand dark-minded heathen have been converted. More than three hundred Islands in the Pacific have been evangelized. There is scarcely any portion of the earth in which the foundation has not been laid for the success of the Gospel. All through the eastern world from Turkey to Japan, among the Islands of the sea, and in the western wilds, there are signs of the coming of the Sun of righteousness. The triumph of the kingdom of God's dear Son seems to be near at hand. Idolatry in its various forms is rapidly losing its power over the hearts

and minds of the people. Many are asking and anxiously waiting for the Word of life. "Marvelous movements," says Dr. Prime, "which no Christian can fail to attribute directly to the hand of God, are taking place all over the world."

The power which the Gospel has exerted over men most stupid and debased, is wonderful. When Robert Moffat first went among the Bechuanas of South Africa, he found them so degraded that they had lost all idea of God and of immortality. *There* was an opportunity to test the question, whether they were without any *capacity* to know God. The missionary taught them the being and character of God, and preached to them the Gospel, especially the love of God as manifested in the salvation of men. Under the influence of these truths, they awoke from the slumber of generations. It was found that they too possessed the most distinguishing character of humanity, the faculty of knowing, loving and serving God.

The moral state of the Kôls in India, when the missionaries went among them, beggars description. Drunkenness and licentiousness involved old and young together. They had little idea of a Supreme Being or of immortality. A mission was established in 1846. For five years the missionaries saw no results. At last in 1850, there came four men asking to see Jesus, the God of whom they had heard something. They were taken into a prayer-meeting, and prayer was offered in their behalf. They went away, but not satisfied. After four weeks they came again, wished to receive instruction, and remained until they were baptized. The ice was broken, inquirers increased. In 1857, when the Sepoy mutiny broke out, the number of converts amounted to 700 persons. But

the Sepoys destroyed their property, and the missionaries escaped with their lives. After the storm blew over, the missionaries returned, and found that not one of their converts had fallen from the faith. In 1864, the baptized persons had increased to 2,100, and it is said: "A most wonderful desire has taken hold of the whole nation to become Christians. They flock in great numbers to all the stations in their country, and urgently request to receive instruction."

When Christianity was introduced into the Island of Raratonga, about forty years ago, there was a native priest, a savage cannibal, who was so enraged at the success of the Gospel, that with 70 men of like character, he vowed a vow to die rather than to submit to the new faith. This man assisted in burning down chapels and school-houses on the island, and for fifteen years, was a determined, violent and constant enemy of the truth. By some means he was induced to attend preaching, became convinced of his sins. Five years afterwards he was admitted to the Church. On that occasion he said: "Brethren, am I here? I who have been so wild a savage?" Pointing to the old men he said, "You know me." To one of them he said, "You and I killed so-and-so in yonder mountain, and with others reveled in a cannibal feast on his body. You, young men know me, too. I burned down the chapels and schools. These hands have murdered eleven persons in yonder mountains, and I have partaken of more than twice that number of feasts of human bodies. Am I here? Some of you have been expecting that I would profess my faith long before this. But whenever I have thought of doing so, the sin and guilt of my cannibalism have prevented me. But the other day the missionary preached from the text, 'I have

blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee.' That was the Gospel to me. The sin of cannibalism was noticed, and it was shown that even that could be blotted out by the blood of Jesus. My burden was that moment removed. My heart found peace. And now, as the result, I, even I, am here." This man became one of the most intelligent and consistent elders of the Raratongan Church. The Rev. W. Gill, who gives this fact, says: "It is one of ten thousand which illustrate the power of the Gospel in the South Sea."

How will infidelity dispose of these facts? When did mere human learning or philosophy manifest such power in uplifting nations from the abominations of heathenism to the blessings of civilization; when did it exhibit such power of the mind and heart, as to transform the most brutal cannibal into an intelligent, useful, Christian member of society? Skeptical philosophy can never account for the wonderful power the Gospel has exerted in the world.

My young friends: The time is at hand, which is appropriately called your commencement. You have been spending some years here in preparatory work. You are well aware that the discipline and knowledge which you have gained is but the commencement of your intellectual advancement. You have just entered the field of knowledge, which stretches out on all sides in limitless extent, inviting you to make its abounding riches your own. Besides, you have been making preparation to commence your life work to meet the claims the world has upon your service. There is greater need of well trained young men and young women at the present day than at any other former time. The nations of the earth that

have long remained in darkness and moral death, are awaking and calling for light. Light and Christian civilization are advancing as at no former period; the adherents of truth are marshalling their forces and preparing to make a vigorous onset upon the strong holds of error, and new recruits are enlisting for the war under the great Captain of their salvation, as at no other age of the world since the days of the apostle.

Error is also summoning his devotees, and preparing for the strife. Dishonesty and fraud in high places and low are doing much to undermine the social fabric: Infidelity is boldly and defiantly sounding its war trumpet; Intemperance is slaying its thousands, and filling the land with pauperism, wretchedness and crime; and Communism is flaunting its bloody flag and threatening the demolition of property and the death of property holders.

This is no time for any lover of the truth and righteousness to indulge in ease, to give way to fear, or to shirk responsibility. This world is a great moral battlefield. The Church is to be militant while on earth. All are called upon to fight the good fight of faith; to put on the whole armor of God, that they may be able to withstand in the evil day, and having done all to stand.

Every true-hearted young man and every true-hearted young woman is called upon to mark well the bulwarks of Zion, resolved that it shall be defended against all assaults, and that the strong holds of iniquity shall be destroyed. Christ, the great Captain of our salvation, is ready to lead on the soldiers of the cross to victory. If the world is not soon conquered for Christ, will not the failure be charged to the neglect or cowardice of Christians?

It was a remark of Samuel J. Mills, one of the earliest foreign missionaries, that "No young man should live in the nineteenth century without making his influence felt around the globe." We at this day may add to this, "No young woman should live in the latter part of the nineteenth century without making her influence felt around the globe."

Indeed, no one can live without exerting an influence world-wide. Besides, that influence will never die. It will live on forever and ever, continually increasing. But the facilities for exerting a far-reaching influence, are far greater at the present day than in ages gone by. *Woman* can, at present, exert an influence, in the conversion of the world, in some respects, even greater than that of a man. She only can reach her ignorant and degraded sisters, whose enlightenment and evangelization is so essential to the progress of Christianity in heathen lands.

Adopting the language of the apostle to the Corinthians, we can say, we rejoice that we have confidence in you in all things. We feel assured that your aim will ever be to act well your part on the stage of action, and that it will be said of you, when you are dead and gone, the world was made better for your having lived in it. We feel assured that by worthy aims and noble deeds you will be an honor to your alma mater and will fulfil the just expectations of your friends. We trust you will earnestly, enthusiastically, and devotedly engage in the all-important work of converting the world to God.

We trust you will never suffer the trials, the tribulation of life, or the allurements, the fascinations of the world, to divert you from the the path that leads to glory and immortality. "We commend you to God and the

Word of His grace." May He ever be manifestly present with you. May His blessing rest upon you through life, giving you success and prosperity; and when life with you shall end may you receive the reward promised those who earnestly and faithfully devote their time, their talents, their all, to the service of God and the promotion of His glory.

VIII.

STRENGTH AND MANLINESS.

Be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God; to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.—1 Kings 2: 2, 3.

I. Show thyself a man. Man is a complex being. He has wants and susceptibilities that ally him to the lower orders of being. He is an animal with animal appetites, desires and passions; but he is something more. He has powers that ally him to the higher orders of being, to angels and to God. He is endowed with a higher order of intelligence than the brute, namely, with reason and a moral nature. These higher faculties impose upon him obligation, and make him a responsible being. Brutes are governed by instinct. They follow their appetites and desires. They have no higher motive of action. They know no higher law. Therefore, it is not wrong in them to act from impulse in seeking sensual enjoyment as the end of life. But man created in the image of God, has higher motives, has a higher law than that of appetite or desire. He has reason and conscience as a guide—the law written on his heart as well as given on tables of stone. He has a power of choice; the power to subject his animal nature to the spiritual. To show

thyself a man, then, implies that the animal appetites and desires are under the control of the intelligence and moral nature.

To build up a true and noble manhood, should be the earnest aspiration and chief endeavor of every one in the morning of life. One who has not carefully considered the subject, does not know how much this implies. A frame work of bones clothed with flesh, in height five feet ten, in circumference, from two to four feet with power to lift three thousand pounds, does not constitute a man. A jack-screw can lift more than that, and the lion can perform far greater feats of strength. That which constitutes true manhood, is within not without. Mind, developed mind, constitutes the man. The faculties of the child are feeble. For him to become a man, it is necessary that these faculties be trained; that they be developed into harmonious and beautiful proportions, such proportions as constitute a noble character. "When I was a child," says the apostle, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

"On earth," says an ancient philosopher, "there is nothing great but man; in man, there is nothing great but *mind*." Says Sir Thomas Brown, "The earth is a point, not only in respect of the heavens above us, but of that heavenly and celestial part within us. That mass of flesh that circumscribes me, limits not my mind. That surface that tells the heavens it hath an end, cannot persuade me I have any. Whilst I study to find how I am a microcosm, or little world, I find myself something more than the great. There is surely a piece of divinity within us; something that was before the elements, and owes no homage unto the sun. Nature tells

me, I am the image of God, as well as Scripture. "He that understands not thus much, hath not his introduction or first lesson, and is yet to begin the alphabet of man."

The mistake is often made that to amass wealth, to attain to a high distinction in society, or to prepare for some honorable profession, is to become a man. Many are looking to some of these exterior things to elevate them among their fellow-men, rather than to that integrity and nobility of character which alone can truly exalt one. A day laborer who walks to his work may be as truly a man as a millionaire with his coach and six; he who hammers out implements of husbandry at the anvil may be as truly a man as the professor who trains the mind and molds character; the legal gentleman who stands high in his profession would be as much of a man if he labored on the farm; the minister of the Gospel is just as much of a man while shoving the jack plane as when preaching the Gospel. Roger Sherman was no more of a man when in the congress of the United States than on the shoemaker's bench; nor General Grant, in the presidential chair than when dressing hides. Station, property, profession, can lend no dignity to any man. The man gives dignity to his profession. One can be honorable and be honored in any useful occupation. Dr. Young truly says:

"Can place or lesson, us or aggrandize?
Pigmies are pigmies still though perched on Alps;
And pyramids are pyramids in vales.
Each man makes his *own* stature, builds himself,
Virtue alone outbuilds the pyramids;
Her monuments shall last when Egypt's fall.
. . . Thy bosom burns for power;
What station charms thee? I'll install thee there;

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'Tis thine. And art thou greater than before?
'Then thou before wast something less than man.
Hast thy new post betrayed thee into pride?
'That treacherous pride betrays thy dignity;
'That pride defames humanity, and calls
The being *mean*, which staffs or strings can raise.
High *worth* is elevated place; 'tis more;
It makes the past stand candidate for thee:
Makes more than monarchs, makes an *honest man*;
Though no exchequer it commands, 'tis wealth;
And though it wears no ribbon, 'tis renown;
Renown, that would not quit thee, though disgraced,
Nor leave thee pendent on a master's smile."

A true development of mind and integrity of character, I have said, is essential to true manhood. But integrity, or wholeness, entireness as the term means, implies something more than honesty, or a proper discharge of the duties we owe our fellow-men. No one can be a man in his entireness without recognizing his relation to all sentient beings, and his obligations to all, and especially to the greatest and best of Beings. He whose desires and hopes are bounded by this world, whose mind grasps only the husks of science, while the kernel, the truth of God, is hidden, and who seeks not above all things else to know and do the will of God, is destitute of the better part of his manhood. As a tree that has the highest, best part of its branches withered and dead, so the noblest of his faculties are entirely destitute of life. One may climb the heavens and measure and weigh the stars; he may dive into the bowels of the earth and note its wonderful formation; he may obtain the keys that unlock the doors that introduce him to nature's wonderful secrets throughout her wide domain, yet, if he knows not God and the wonderful things pertaining to redemption, he is a fool. His mind is dwarfed,

his higher powers are starved and dead for want of food adapted to their growth. As says Dr. Guthrie, "A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's, that after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which can not rest; a man may know how to rule the spirits of the elements, yet know not how to rule his own; a man may know how to turn aside the flashing thunder bolt, but not the wrath of God from his own guilty head; he may know all that Laplace knew, all that Shakespeare knew, all that Watt knew, all that the great geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail."

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They can not penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we have all to pass. Commend me therefore to the light which illumines the last hour of life; commend me to the light that can irradiate the face of death; commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world, where there is no need of the sun, and no need of the moon, and no need of any created lights; for God and the Lamb are the light thereof. Brethren, leave others to climb the steeps of fame, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with fading bays, if you win, through faith in Jesus, the crown of eternal life.

Whatever a man most highly esteems measures the man. No one will rise higher in the scale than his ideal of excellence. He becomes assimilated in character to what he worships. If he worships creeping things, he becomes a brute. If he seeks the gratification of appetite and passion as the great good, without the instinct of the brute to guide him, he sinks yet lower in the scale. He who worships Mammon becomes narrow and contracted in soul, destitute of true manliness. He who places his affections upon the trivialities of life, whose chief end is to amuse himself with the rattles of fashionable society, never grows up to manhood, but his spirit still remains in swaddling clothes. He who seeks fame as his chief end, belittles himself and dries up all the sources of happiness. In short, whoever seeks his chief good in anything pertaining to this world, must forever remain stunted in the soul. Worldly things afford no proper sustenance for the growth of the immortal mind.

The mind, in order to its proper growth, needs to feed upon the great truths pertaining to eternity, to God and His wonderful love. We become true men only as we meet fully our obligations, only as we center our affection upon Him who is above all and infinite in wisdom, power and love. Our manhood is completed only as we become united to Christ Jesus by faith, and receive from Him life-giving power. By keeping Christ before us by communion with Him, through the Spirit's influence we are transformed into His likeness. Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord. "Ye are complete in Him," says the apostle, "which is the head of all principality and power." It is by the edifying power of the Gospel that we "come

in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Strange it is that any one should think that a religious life betrays weakness of mind, or a want of greatness of soul! True benevolence, or good will to sentient being, is what really ennobles any one's character. This constitutes true greatness. He only is truly great who fulfills obligation. This can be met only by supreme love to God and equal love to man. On account of the infinite excellence of God, His personal relations to us, and the interests of His government, we are bound to make Him chief in our esteem, and to love Him with all our heart, and soul, and mind, and strength. Thus to love God and to bring the soul into contact with the Infinite is not only a duty, but it is necessary to its continued enlargement.

To show thyself a man, then, is to seek to grasp with the mind the idea of immensity, and thus continually to approximate to infinitude, to embosom the created universe as space embosoms it, to embrace the countless myriads of intelligent beings as God embraces them. It is in the boundless capaciousness of a loving soul to take in the world of suffering sinners, the brotherhood of sorrowing saints, the heaven of glorified spirits, and to become filled with all the fullness of God.

II. Keep the charge of the Lord thy God, to walk in His ways, to keep His statutes and His commandments. To keep the charge of the Lord is, to be faithful to your trust, to fulfill the duties of the station to which God in His providence has called you. To Solomon were intrusted the interests of the kingdom. It was made his duty to rule with equity, and in the fear of God. Every

man has his special calling for which he is fitted, and in which he can accomplish the most good. Some are called to preach the Gospel, some to the legal profession, some to the healing art, some to teach, some to the mercantile business, some to the labor of the shop and the farm. They all have their appropriate duties to perform, duties which they owe to God and man. They have diversity of gifts, different responsibilities, but they all are accountable to God for the use they make of their talents. The educated have special responsibilities. If you have had greater opportunities than some others, it behooves you to make a wise use of the knowledge these opportunities have afforded you. They who have made a proper use of the privileges a seminary or college affords, are not in their estimation lifted above those who have had fewer advantages. They do not despise the training which is obtained in the family, in the common school, in the Church, in the various kinds of active business—a training which often prepares one for vigorous thought and action in stations of great usefulness. True knowledge is accompanied with humility. When one has learned to know himself, has learned his own ignorance, he has taken the first step on the road to true wisdom. He will feel as he has a glimpse of the vast field of knowledge before him, more deeply than ever, the importance of making future acquisitions in all kinds of useful learning, and especially in that which pertains to God and the interests of the immortal soul. He regards his schooling as never to end. He looks upon the rolling cycles of eternal ages as the divinely appointed limits of his progress. He expects to fly onward and mount upward with the Universe as his text-book and Eternity his term.

Every one has as his especial charge a home field to cultivate—the garden of his own mind and heart; and his success in cultivating *other* fields, will depend upon his faithfulness in cultivating *this*. “Keep thy heart with all diligence,” is the divine injunction, “for out of it are the issues of life.” The Apostle Paul charges Timothy, “Keep that which is committed to thy trust.” He says of himself, “I keep under my body and bring it to subjection.” Every human being is under obligation, to become by self-culture, all that it is possible to him, in excellence, efficiency, and capacity for good. The first step is to make the heart right, out of which are the issues of life. When the heart submits to God, and benevolence, or regard for the happiness of all sentient beings, becomes the ruling principle, the first step is taken in the right direction; but advances are to be made. We are to grow in grace, to make all possible mental and spiritual attainments. We are to give all diligence to “add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” We are to do this not for ourselves alone or mainly, but for the good of our fellow-men and the glory of God.

No one *can* live to himself. To attempt it is like trying to live without breathing. If a fountain should cease to flow it would turn into a dead pool which would spread disease and death around. If the sun should begin to shine only for itself it would stop shining altogether, and the pall of darkness would be spread over the universe. If the flowers should become selfish, and appropriate their bloom and perfume, they would soon have none. He

who would live to himself must live unto God and the universe. This is the only way that one can live at all, this is the life of life.

What opportunities for usefulness have those who enter upon the stage of action in this age of the world. How greatly the facilities for doing good have increased within a few years past. The whole world is opened up in the providence of God, as a field of labor for civilization and evangelization. How great the need there is of Christian young men, fired with energy and devotion to their Master, to go forth to carry forward the triumphs of the Redeemer's kingdom.

You, young men, have chosen a noble, a responsible calling. Keep the charge of the Lord thy God comes with peculiar force to you. You are to lead on the hosts that rally around the blood-stained banner of the cross, to encourage them on to victory, to stand firm against all opposition, and never let the banner be lowered or trailed in the dust. The language of the apostle applies to you: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." And again, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." You are called to preach the Word in its purity, in its fulness, in simplicity and singleness of purpose. Says Rowland Hill, "There be no sermon that has not the three R's: Ruin by the fall, Righteousness by Jesus Christ, Regeneration by the Holy Spirit." Paul says to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

The cross of Christ is the great central truth on which all other truths that affect the welfare of the human race lean. The R's embrace all the doctrines that pertain to man's well being in this world and the next. Think not that Paul preached the doctrine of Christ Crucified merely as an abstraction, with no application of it to the sins of men. He boldly, in the light of the cross, exposed sins of the heart and of the life. He names the works of the flesh, such as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings and such like, and pointedly says, "they which do such things shall not inherit the kingdom of God." Again he says to the Corinthians, "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." He preached the first R, ruin by the fall, in these words: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

He preached righteousness by Jesus Christ, and regeneration by the Spirit. "Christ is the end of the law for righteousness to every one that believeth." "We are created in Christ Jesus unto good works." "As many as are led by the Spirit of God, they are the sons of God." He speaks of the various virtues as being the fruit of the Spirit, as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

A minister who keeps the charge of the Lord will be faithful in wielding the sword of the Spirit, bringing its keen edge to bear upon the consciences of men. In the light of the cross he will pointedly expose the sins of men, laying bare the deceitfulness of the human heart, and at the same time point to the blood of Christ as alone able to wash away its stains. He will seek to gain the approbation of God rather than the applause of men. He will be more anxious that his preaching may have the effect to lead his hearers cry out "Men and brethren, what must I do to be saved?" or "What must I do to gain higher attainments in the divine life?" than to have it draw out the exclamation, "That was a smart sermon." No one will be thanked in the future world for having preached smooth things in this, or for having used flattering lips. St. Paul could say: "For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness. Nor of men sought we glory, neither of you, nor yet of others," And again he says: "Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." It would be well for every minister of the Gospel to adopt as a motto the saying of that eminent servant of God, John Fletcher, "It is always my aim," says he, "so to preach, that the people will fall out with their sins or fall out with me."

No one can avoid temptations in this life. They who stand upon the walls of Zion must expect to meet with temptations peculiar to their station. The love of applause is natural to man. It requires much grace to withstand the temptation to trim one's sails to catch the popular breeze. There may be rich men or men of great influence in the congregation, whose support is valuable, but who are worldly-minded; or piety may be at so low

an ebb in the church, that its members do not like to be aroused from their deathlike stupor. You will meet men who can not endure sound doctrine; but who, after their own lust, heap to themselves teachers, having itching ears, and turn away their ears from hearing the truth, and are turned unto fables. In such a condition of things there may be a strong temptation to shun declaring the whole counsel of God. But the faithful servant of God will not shrink from duty. He will be faithful to God and to the souls of men, remembering he is soon to render an account of his ministry at the judgment bar.

He who keeps the charge of the Lord, will not sink the man in his profession. Because his great business is to preach Christ, he will not cease to take a deep interest in everything pertaining to this world that has a bearing upon the well-being of humanity. He will be ready to help forward every good cause. The cause of temperance, the cause of moral purity, the cause of education, the cause of freedom will enlist his sympathies and his efforts. Politics, the science of government, he will look upon as intimately connected with the well-being of society, and as needing the elevating and purifying influences of good men. A good government, rightly administered, is promotive of the interests of Christ's kingdom. Be true, then, let me say to all the interests of humanity, and be true to God.

“Be thou like the old apostle's,
Be thou like heroic Paul,
If a free thought seeks expression,
Speak it boldly! speak it all!
Face thine enemies—accusers;
Scorn the prison, rack, or rod!
And if thou hast truth to utter,
Speak and leave the rest to God.”

III. "That thou mayest prosper in all that thou doest." Here we have the assurance that he who keeps the charge of the Lord will prosper in whatever he does. The Word of God abounds with such promises. God says to His ancient people by the mouth of Moses; "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do." The Lord spake to Joshua: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses, My servant, commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." By the mouth of David, God says of the righteous man, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." By the mouth of Solomon, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." And again, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

We find these promises ever verified in the history of God's people. Look at the remarkable history of Joseph. How often it is said, The Lord was with him and the Lord made all that he did to prosper in his hand: and the Lord blessed the Egyptian's house for Joseph's sake. It is said of Uzziah, that as long as he sought the Lord, God made him to prosper. Of Hezekiah also it is said: "The Lord was with Hezekiah, and he prospered whithersoever he went forth."

So long as the Jewish people kept the charge of the Lord, they were blessed as a nation in all they set their hand to; they were victorious over all their enemies; but

when they rebelled, all the curses that had been predicted fell upon them. So in the history of all nations, we find each has been prospered just in proportion as the principles of righteousness have been adhered to. There is not a community on the wide earth distinguished for piety, regard for the Sabbath and the Word of God, that is not also distinguished for its prosperity, its high-tone of morals, its love for learning, and for whatever is pure, lovely and of good report. On the other hand, there is not a spot on the earth where the Sabbath is desecrated, the Word of God despised, the path to saloons more trodden than the way to church, that is not distinguished for its low state of morals, its intemperance, its filth, and its brawls. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

But let it not be supposed that worldly prosperity will always attend the faithful children of God. Children often need chastisement, and they will receive it at the hand of a loving father. Trials and afflictions are needful. They are often the greatest of blessings; says the Psalmist, "Before I was afflicted I went astray; but now have I kept thy Word." Well it is that the people of God are not always prospered in temporal affairs. Were this the case and the wicked never prospered, Christ might be sought for the loaves and fishes. Worldly prosperity is often ensnaring. Adversity is often more profitable for the soul. They that come out of great tribulation will be adorned with the whitest robes and will wear the brightest crowns in heaven.

The history of the church furnishes the clearest evidence that God is ever with His people, and especially near in their trials and sore afflictions. He was with

Joseph in prison, with Daniel in the lion's den, with Shadrach, Meshach and Abednego in the fiery furnace. And though He does not always relieve His children when persecuted and afflicted, or exalt them to stations of honor, yet He gives them that which is better, sustaining grace. Though in prison, at the hour of midnight Paul and Silas could sing praises unto God. Chrysostom says:

“Songs of praise Jehovah giveth,
In the night of sorrow drear,
To the Pilgrim that believeth,
Meekly bowed in filial fear.
While the heart is inly mourning,
Still the heaven directed eye
Straight beholds sweet bliss returning
From the treasures of the sky.”

“All things work together for good to them that love God.” How joyful the thought that God reigns, and that He that notices the fall of every sparrow cares for us. “All things are yours,” says the apostle, “and ye are Christ's; and Christ is God's.” He who gave His well beloved Son to die for us will freely give us all things. What matters what our external circumstances may be if we have our heavenly Father as our friend. Though clouds and darkness may be round about, all may be sunshine within. The name of the Lord is a strong tower into which the righteous man runs and is safe. “The Lord,” says the Psalmist, “is my rock, and my fortress, and my deliverer; my God and my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.”

If you go forth in the strength of the Lord to advance the interests of His kingdom, you may expect that He will prosper you in all your labors. Christ has prom-

ised to be with His faithful followers always to the end of the world. What a blessed privilege it is to be a co-worker with God in the great plan of salvation. What a glorious life-work you have before you, a work that shall lead angels to rejoice.

In the morning sow thy seed, and in the evening withhold not thy hand. Under God it will spring up and bear fruit. Plant the germs of truth and God shall give the increase. If you labor faithfully to lift men from their degradation and to prepare them as glittering gems to shine in the crown of their Redeemer, your labor can not be in vain. You have God and all holy beings on your side. Eternity alone will reveal what good may be accomplished by the efforts of only one earnest worker. However small may be his influence, before the affairs of this world shall be wound up, he may be the means of leading millions up to true manhood and prepare them to shine as stars forever and ever.

There is power in the cross of Christ to subdue the world. The mighty conqueror is marching on. Vice and iniquity may lift themselves against all that is good; blasphemy may rear its horrid front; wicked men and devils may combine to oppose the truth, but their devices will come to naught. The purposes of God will stand. The kingdoms of this world shall be the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.

“Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore
Till moons shall wax and wane no more.”

Be ye strong, therefore, and show yourselves men, and keep the charge of the Lord thy God, to walk in His

ways, to keep His statutes and His commandments, and His judgments and His testimonies will prosper you not only in all that you do in this world, but through the rolling circles of eternal ages.

IX.

THE CHRISTIAN'S WORK.

We are laborers together with God.—1 Corinthians 3: 9.

God is ever active. His creative energy, His wonderful working power, is manifested throughout His wide domain, from the mighty orbs that are rolled round in their immense circuits to the minutest mote that floats in the sunbeam; from the tallest archangel before the throne down to the smallest animalcule, myriads of which sport in a single drop of water. He as sovereign sits upon the throne of the universe, guiding and upholding all. His tender mercies are over all His works, and without any let or hindrance He is carrying forward the vast designs of His moral government. We have an instance of God's working for the advancement of truth and righteousness in His interposition in behalf of His ancient people. He led them forth with a high hand and an outstretched arm from under the power of their oppressors, guided them through the wilderness by a pillar of cloud by day and a pillar of fire by night, brought them into the promised land, and committed unto them the oracles of truth.

All along the track of time scarcely less marked are His stately goings among the nations of the earth. By Him kings have been crowned and dethroned; kingdom's raised up and established and plucked up by the roots,

to prepare the world for the setting up of a kingdom which shall never end. Egypt, Assyria, Babylon, Persia, the Grecian States in turn rise and flourish for a while, but becoming effeminate, corrupt, drunken, they are swept with the besom of destruction. Rome is raised up, and in her vigorous youth she extends her dominion over the whole world, thus preparing it for the Gospel dispensation. In the fulness of time, when the world was prepared, Christ came. The glad news of salvation is proclaimed. The Jews, not being ready to co-operate with God in His gracious designs, but setting themselves against His onward march, are crushed by His triumphal car.

Under God a few feeble fishermen, by preaching Christ and Him crucified, subvert the institutions of Judaism, and overturn the superstitions of ages throughout the world. The Gospel triumphs in its onward march, and soon the mighty Roman Empire bows to the sceptre of King Emanuel. But Rome is too far gone in effeminacy and corruption to be used to carry forward the purposes of God. She has rottenness at heart and soon dies. The hardy barbarians of the North lay waste her fruitful fields, and destroy her splendid works of art. The world is again involved in darkness. The powers of hell are seemingly triumphant. But no! There is light behind the cloud, which will again shine forth. The Gospel leaven is still at work; God's hand is upon the fermenting mass, the mixture of wild barbarism and corrupt refinement, molding it as the clay is molded in the hand of the potter. In this night of darkness, God's undisturbed affairs were still moving on, and the world was being prepared for faith's greater achievements. In time, the Reformation broke in upon the darkness, and brought

out with greater distinctness the leading truths of the Gospel. From that time to this, light has been advancing. Kingdoms have been shaken and dashed to pieces. Thrones have toppled, and the spirit of despotism has receded before the onward march of freedom. Great improvements have been made in the arts and sciences, inventions have been multiplied, and the conveniences of life greatly increased. Mountains are tunneled, distant countries brought near by the iron track; messages are sent round the world with lightning speed; the sails of commerce whiten every sea; and nations dissimilar in language and customs are brought together and different peoples are being fused into one.

The whole world is opened up for the reception of the Gospel. Not only so, but the Church has been slow to occupy the fields prepared abroad. In the providence of God the heathen are brought to our shores. They are crowding in at our Western gate, while superstition and infidelity are pouring in their millions from the East. Besides, in our very midst four millions, who were in a worse than Egyptian bondage, have been made free, and they are now asking for educational privileges and the Word of life. We see in all these things the mighty hand of God preparing the world for the kingdom of righteousness.

God's people are called to the exalted office of being co-workers with Him. How much there is to be done, and how glorious is the work. How great are the responsibilities resting upon this nation. This nation is called to be a beacon light to guide the despotism of the world to the post of freedom, and to be a fountain of Christian influence that shall flow out to all nations. If like the Jews we fail to perceive the signs of the times,

or, like Rome, we become too corrupt to be used by God in furthering His designs, we may expect to be blotted as a nation from the face of the earth. The permanence of our free government must depend upon the intelligence and virtue of the people. This intelligence and virtue are to be shed abroad, in a great measure, by the Bible, and by the Bible alone. Said the great statesman, Edward Burke: "Religion is the basis of civil society;" and it was well said by our beloved Washington that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." If then, we would perpetuate our free institutions we must see to it that Christian principles permeate all our political and social life. We must see to it that the Bible be revered and the Sabbath be preserved from desecration. It rests with the people of God to decide whether the masses of ignorance, infidelity and heathenism in our land shall be enlightened and Christianized, or whether the nation shall be covered with the darkness of heathenism or the curse of infidelity.

Are Christians fully alive to their responsibilities, and ready to co-operate with God, with zeal and energy, corresponding to the magnitude of the work to be accomplished? The work to be done is not merely the evangelization of this nation, it is to enlighten, elevate, and save the whole world. For this purpose we need a Christianity of the most vigorous and stalwart kind, a Christianity of the primitive stamp, which falters not at trials and dangers, but joyfully sacrifices ease, property, and even life if need be, for the honor of God. Educated Christian young men and Christian young women who enter upon the stage of action at this age, have great responsibilities and need the highest intellectual and spiritual

qualifications. They need to be "ready to every good work." In order to this preparation, they need a clear view, not only of the nature of the work to be performed, but also of the requisites for its performance. They should know also what are the defects of Christian character, and the dangers that lie along the Christian path.

I. First then, in calling your attention to the necessary qualifications for the work of God, I notice some of the defects of Christian character, the causes of failure, and the temptation to which Christians are exposed. Some of these temptations and defects belong to all ages, some are peculiar to this age.

1. All along the ages of the Church there has been a tendency to substitute ritualistic observances, a round of rites and ceremonies for true piety. Not seldom has the letter been mistaken for the spirit, the external for the internal, the shadow for the substance, the form for the power. This was the error of the Pharisees. They were scrupulous and exact in the observance of the externals of religion, while they omitted the weightier matters of the law. Sometimes when the *vital power* is wanting, a cold assent to some creed takes the place of attachment to external forms. Not unfrequently a religion of the head merely, takes the place of a living active faith.

The Egyptians, it is said, had a custom at festal banquets of seating at the table a corpse to remind the guests of their mortality. Its fleshless hand was on the table, but moved not the viands; the glassy eye balls fixed their dead stare upon the guests, but the light of life in which those eyes once swam was extinguished forever. In such a presence the festivities proceeded. "In such a presence," says one, "often proceed the festivities of Zion. I have seen the corpse at the sacramental supper stone

dead among the guests of Jesus. Not a tear on the cheek nor a quiver of the lip, when Jesus showed His wounds. The dull, dead, unenlightened eye never sparkled, the entombed tongue clave to the roof of his mouth, amid all the outbreak of a Saviour's love and tenderness."

At the present day the Church is in peculiar danger of being shorn of its strength by worldly conformity. It is easy now in one sense to live a Christian life; in another sense very difficult. When persecution raged, it was the means of sifting the Church, of purifying it, and of keeping Christians a separate people; but the friendship of the world often proves disastrous to true piety. Every one desires the good-will and friendship of others; and there is a strong temptation to yield to their solicitations. To withstand the world's fascinations is often more difficult than to withstand its cruelties. On some great occasions one may be a hero, while at another time he may be vanquished by a word. Peter was ready to draw his sword and defend his Master to the death, yet the sneers of a maid unnerved him. In the early days of the antislavery agitation in Congress, representatives who went there detesting slavery were not proof against the blandishments of southern men, and the social influences brought to bear upon them; but when the knights of the bowie-knife began to browbeat and threaten, northern men not destitute of backbone began to stiffen up and maintain their right to free speech.

It oftentimes requires great courage on the part of Christians to rise above the worldly influences which surround them. Many are deluded into the belief that by conforming to the customs of worldly, fashionable society, they will gain an influence for Christ. They suppose that by forming intimate associations with the worldly

for the sake of business or pleasure, or by engaging in the same vain amusements, they will be able to reach their hearts and do them good. But, alas! such associations are the devices of the devil to weaken the power of Christianity. Dr. J. W. Alexander, who had generous views of Christian liberality, remarks: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror struck to count up the profligate children of pious parents and even ministers. The door at which those influences enter which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind, but determined opposition to the fashions of the world, breasting the waves like the Eddy stone lighthouse. And I have found nothing yet which requires more courage and independence, than to rise, even a little, but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on, is not that way of self-denial and sacrifice and cross-bearing which the New Testament describes. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often traced to our leaving so little difference between us."

2. There is danger of mistaking an excitement of the sensibility for true religion. Men generally find pleasure in excitement. They delight to be in a constant whirl. The desire to be happy is universal; and one very readily makes the mistake, that in seeking a happy frame of mind he is seeking religion. Hence the danger of spurious conversions and superficial piety. They who

live and feed upon their feeling instead of living and feeding upon Christ will be vacillating in their course. Now they are happy, filled perhaps with ecstatic joy; soon they are in the slough of despond with no ray of hope. Their feelings are continually vibrating from joy to sorrow. The error of such is, that they are selfishly seeking to gain heaven and happiness instead of trusting their all in the hands of a faithful God. They fix their minds upon the joys of religion rather than upon its duties; upon the rewards of obedience rather than upon obedience itself. They look upon the Church as a kind of insurance company, whose policy will secure them eternal bliss, rather than as a workshop, where each one, in his proper sphere, is to work for God.

But the more one relies upon any excitement of the feelings for acceptance, and the more he feeds upon such feelings, the more selfish he becomes, and consequently the more useless in the service of God. All excitement of the religious sensibility that does not prompt to the doing of the will of God, has a hardening influence. Iron when repeatedly heated and suffered to cool becomes hardened and useless. To turn it to good account, when heated it must be hammered, welded and shaped into instruments for service. So they who endeavor to live upon their excitement, feelings of their sensibilities, need to be hammered, shaped by God into instruments of labor, if they are to be of any use in the world.

This error of substituting self-enjoyment for true piety has its root in a false philosophy, a philosophy which makes one's own happiness the chief object of pursuit. From the same selfish philosophy other errors spring; one of which is substitution of sentimentalism for religion. He whose soul is easily and deeply stirred

within him at viewing the works of the Creator, is regarded as exercising love to God. He is delighted at the beauties of nature, perhaps goes into ecstasies at sight of the golden sunset, the beautiful landscape, the lofty cataract, or the snowy mountain peak, and this is regarded as love to Him who made these things. Love to God is looked upon as simply an emotion, instead of voluntary surrender to Him, the willing of His pleasure and His glory. He whose heart is enkindled at the recital of noble deeds, or who can weep at the rehearsal of tales of woe, it is thought, exercises true love to man. On the other hand this philosophy makes God's love to us a mere sentimentalism, a tenderness, a fondness, an emotion instead of a benevolent regard for the happiness of His creatures, which happiness can be secured only by securing obedience to that divine law which binds the moral universe together.

There is danger also, if I mistake not, of the energies of the Church being crippled by spiritual pride. Christians can bear adversity better than prosperity. When Jeshurun waxed fat, he forsook God that made him, and lightly esteemed the rock of his salvation, but when he was brought into straits, he remembered God. The devil will tempt the people of God to do nothing for Him. If he does not succeed in this, he will endeavor to puff them up with pride on account of what they have done. There is a tendency in the direction of self-glorification. We build beautiful and expensive churches; we have numerous benevolent societies; we make contributions of what we can easily spare, and thank ourselves for having done so much. We have our centenary meetings, our memorial conventions, all well enough in themselves; but is there not often a spirit of boasting in these meet-

ings? Is there not too much of the spirit of Nebuchadnezzar, who exclaimed: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" It is true, much has been done during the fifty years past, for the extension of Christ's kingdom. We have reason to thank God that so much has been accomplished, but at the same time, we have reason to humble ourselves that we have done so little. A Chinaman manifested the true spirit as he spoke at a Bible meeting in his own country. Said he, "Last night when the missionary report was read, and it was found that over \$300 had been contributed the past year, somebody thought we ought to thank our members for the large contribution. I don't think so. They havn't paid enough to be thanked for; \$300 is not enough to pay for this medicine." It would be a hopeful sign, if the churches would dispense with their self-glorification and would feel the importance of greater and more self-denying efforts for the salvation of men.

Having thus referred to some false views of Christianity, and to some of the temptations to which Christians are exposed, let me speak affirmatively of some of the qualifications necessary to efficient labor in the service of Christ.

1. Christians need to be established on a sure foundation, "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." They need to be grounded in the fundamental doctrines of the Gospel. The great central doctrine which shapes and modifies all others, and around which all others cluster, is the doctrine of the atonement. The answer to the question, What think ye of Christ? will indicate

pretty clearly what is thought of other kindred doctrines, such as the depravity of man; of the guilt and desert of sin; of the doctrine of regeneration; and of salvation through faith. A theoretical knowledge of these doctrines is not sufficient, an experimental knowledge is necessary.

2. They who work for God need a living, active faith, a faith that works by love and purifies the heart, a faith that brings one into sympathy with Christ, and makes the taking up of the cross and the following of Him to the garden of Gethsemane, to the judgment hall, and to Calvary a delight; a faith that overcomes the world, emancipates the soul from the thralldom of things earthly, and brings it into a state of sweet obedience to the Divine will.

3. They need also love to God and man, not a sentimental, emotional love merely, but that which consists in an elective preference of the soul,—the choice of the good of being—an imitation of that love manifested by Jesus in giving Himself for the salvation of the lost. He who truly loves God supremely, will find his chief enjoyment in His service, and his personal solitudes will be sunk in a profound and earnest regard for His glory. He is prepared to be a laborer together with God in evangelizing the world.

II. In the second place, let us look at some of the means by which this work may be accomplished.

1. By a holy example. A godly example has a powerful influence which few can withstand. The people of the world form their opinion of the Christian religion far more from the example of Christians than from the Word of God. A godly walk is an argument for Christianity more powerful than the soundest logic or the

most impassioned eloquence. Said one thoughtless man of the world concerning a missionary, who brought the Gospel into his dark, wicked village, "I watched him narrowly, heard him preach a little, saw how he lived day by day, but could find nothing amiss, *and I began to be exceedingly afraid of him.*" His conscience was awakened and took sides against his wicked heart and life. As Milton says: "Abashed the devil stood and felt how awful goodness is." Example has power, not only on great occasions, but in the most insignificant acts of every day life. The most unobtrusive acts, acts that are but little thought of, have the most to do in shaping one's own character, in accomplishing the work which every one must accomplish for himself. Every act, however trivial, if done from love to Christ, is aiding in the work of building up a true and noble character.

A little animal that floats as a speck in the water, increases, divides, and multiplies into myriads of polyps, which in time build islands in the ocean, and these islands at length become covered with vegetation, and are made fit for the habitation of man. So from a small beginning, little by little, character is built up. The little deeds of kindness, of truth, of honesty, of love, performed at home, and in the daily intercourse of society, duties which are apt to be neglected, are most intimately connected with our improvement in virtue, and with our future well-being. On the other hand, character is in danger of being ruined, not so much by what are regarded as great sins, as by such as are looked upon as of a trivial nature. A few dead flies taint the apothecary's ointment, "so doth a little folly him that is in reputation for wisdom and honor."

Men are not usually tempted to commit some terrible crime without some previous training. The arch tempter first induces one to swerve a little from the path of duty, to occupy doubtful ground of self-indulgence and then to step a little over the line, thus alluring him on till he has him bound fast in his iron fetters. When you hear that a man who stood high in the Church or in the community has fallen into some great sin, the probability is that his fall was not all at once. He had long been in a course for preparation by little falls for his final one.

St. James in addressing a certain class of men says: "Your garments are moth-eaten." As the little insect cuts thread after thread till the garment falls in pieces, so the little moths of dishonesty, of untruthfulness, of self-indulgence, are secretly at work cutting thread after thread of a man's character, till all at once it falls in pieces. The outbreking sin but reveals the fact that his character is eaten through and through by numerous little sins.

As the little daily acts of honesty, of truthfulness, of the conquests of appetite and of passion, the manly resistance of temptations, have the greatest influence in the formation of one's *own* character, so they have the most powerful influence over others. Christians are apt to think that, if they were in other and more favorable circumstances, they could do more for Christ. This suggestion comes from the tempter, who endeavors to lead them to neglect present duty, under the plea that they can do more by waiting for some more favorable opportunity. It should be borne in mind that it is not the noise and bustle and din, the most public acts of men, that have the most to do in shaping the character of society; but the silent influence in home life, the things unseen and in ■

great measure unknown, have the most power. Proper training in the household can do more for the welfare of our country than all other influences put together. It is the molding power exercised at these centres of influence that gives character to our laws and religion.

We are startled and struck with astonishment at the mighty power of the earthquake, that sinks mountains and upheaves valleys; at the power of the roaring tempest, that carries desolation in its track; yet how much more potent is the sun whose rays kiss the earth in Spring reviving vegetation, and clothing the earth with beauty. Under its silent influence, the buds swell, the blossoms appear, and the fruit matures, and the earth brings forth in abundance for the supply of man's physical wants. Let the sunshine be withdrawn and the pall of death will settle down over the earth. Like the sun, Christians should give a steady light, and not seek to blaze like the comet to astonish men for awhile, and then withdraw their light, till they have made the wide circuit of worldly business and worldly pleasures.

How watchful and prayerful should Christians be that their lives be made true exponents of Christianity. Whether ye eat or drink, or whatsoever ye do, do all to the glory of God, is the injunction of the apostle. The duties, business and enjoyments of life should not be divorced from religion. Our business needs to be more religious; our religion, more business-like; our prayer-circles need to be more social; our social visits, more prayerful. Our public and private worship should be a pleasure, a delight; and our pleasures, our recreations should have for their end the glory of God.

2. Instruction is another means by which the work of the Lord is to be accomplished. Every Christian is

under obligation to endeavor to enlighten the ignorant, to instruct them in the truth of God. It is expected of those in the ministerial office that they be faithful in preaching the Word, that they seek not to please the ear, but to probe the heart, to expose the sins of men plainly and pointedly, and in the spirit of love seek to win them to Christ. When one so far forgets the duties of his calling, as to endeavor to please men by preaching smooth things, he is looked upon as false to his trust.

But those in the more private walks of life are under obligation to preach the Gospel as they have opportunity. "Go ye into all the world, and preach the Gospel to every creature," is a command to all. This duty arises from the necessities of men. The mists of ignorance and the fogs of sin have so obscured their mental vision, and shut out from their minds the things pertaining to God and the welfare of the soul, that nothing but the plain, pointed truth of God, applied to their hearts and consciences by the Holy Spirit, can reveal to them their true condition and lead them to repentance.

The young need to be well indoctrinated in the great truths of the Gospel that they may not be led astray by false teachers. They need to understand man's guilty and lost condition without a Saviour; the necessity and nature of repentance, the nature of true love to God and man, which is comprehensive of the whole duty of man. All have an opportunity, and should be prepared to instruct in these great truths in the family, in the Sabbath-school, and in the common intercourse of society.

3. Again, every Christian young man and every Christian young woman should be ready to give information as to the pressing needs of the world, and be willing to render any service which the providence of God

indicates. All are under obligation to interest themselves in every Christian enterprise, and with enlightened zeal and energy, to aid every benevolent cause. The missionary cause claims their hearty co-operation. How can any one who has the love of Christ in his heart refrain from doing what lies in his power to save the millions that are sinking to everlasting ruin? The plague at the South that carried off a few thousands, has awakened the sympathies of the people throughout the land, and called forth their liberal contributions. This is well, but how much more should the millions, exposed, not to temporal, but to eternal death, awaken the active sympathies and call forth the liberal contributions of the lovers of Jesus.

Kip in his *Conquests of Christianity* says: "When Xavier was preparing to go forth on his mission through the East, he was heard, while tossing restlessly on his bed, to exclaim, 'Yet more, O my God! Yet more!' He had seen in his slumber the wild and terrible future of his career spread out before him. There were barbarous regions, islands and continents, and mighty empires, which he was to win to his faith. Storms, indeed, swept around them, and hunger and thirst were everywhere, and death in many a fearful form; yet he shrank not back. He was willing to dare the peril, if he could but win the prize. Nay, he yearned for still wider fields of labor, and with an absorbing passion, that filled every faculty and haunted him even in his slumber, he exclaimed, 'Yet more, O my God! yet more!'"

The Bible cause, and indeed every other benevolent enterprise of the Church, should have a warm place in the heart of every young man and young woman. All should esteem it a privilege to make sacrifices in order to

rescue others from ruin. You, young men and young women, I trust, will not be satisfied with that type of Christianity which can spend tens, fifties and even hundreds of dollars to gratify the lusts of the flesh, while the Missionary and the Bible cause each is turned off with a mere pittance. The fact that the services of a single heathen temple are maintained at the expense of millions of dollars, while some professed Christians with ample means spend a few dollars only to maintain the institutions of the Church, should lead every young Christian to see the need of a fuller consecration to the service of his Divine Master, than has been made by the generality of professed Christians—should lead him to take for his example Him who gave Himself for a lost world. The times demand this. The opportunities for efficient labor are much greater than at any former period. Within the past fifty years there have been opened, outside of Christian influence, more than 4000 centers, from which the light of the Gospel is radiating. The calls for workers and for money are so pressing, that every young Christian should have burning in his heart an earnest zeal and purpose to use all his powers and means for the furtherance of the Gospel.

I hardly need say to the members of the class I am addressing, that every one should take a deep interest in all the reforms of the day; every one should be a reformer. Such was John the Baptist. He laid the axe to the root of the tree. Such have been the Daniels, the Pauls, the Luthers, the Wesleys, and indeed all whose lives have proved a great blessing to the world.

There are great moral questions which concern the public weal, and have an important bearing upon the cause of Christ, in regard to which the position of a true

Christian cannot be doubtful. One of these pertains to human rights. Slavery has been a disturbing element in our nation ever since its birth. Till the Civil War, it had the controlling power. It was the power behind the throne. Though slavery is now dead, yet the slimy trail of the poisonous serpent is yet visible. Its poison still taints the life blood of the nation. Those coming upon the stage of action at the present time, should make themselves familiar with the fundamental principles of our government, and be prepared to do what they can to preserve our free institutions. They should be ready to advocate the true doctrine of human rights: the doctrine that every man, the world over, whatever may be his color, condition, or nationality, by virtue of his having an immortal soul, has the right to life, liberty and the pursuit of happiness; that all are equal before the law; and that the weak and defenseless especially should receive protection. These are the professed principles of this Republic. I need not say that our practice has given the lie and does still give the lie to our profession.

I have said, "Slavery is dead." It would seem, however, that this is not strictly true. Slavery is like the fabled Hydra, a serpent with fifty heads which Hercules destroyed with the club. As he battered down one head two others would spring up in its place, till he had the wound cauterized with a firebrand, and thus succeeded in killing the monster.

The State rights doctrine, the right of secession, one of the heads of slavery, was battered down by the brave boys in blue, and was supposed to be dead, but not being cauterized, it sprang up again, and now hisses as loudly and as boldly and defiantly as ever. Another head that is still alive, is prejudice against the colored man, a spirit of

barbarism and outrage which slavery necessarily engendered.

Intemperance is another hydra-headed monster. For its destruction it is necessary that Total Abstinence cut off its heads, and that prohibition sear the wounds. When good men vote as they pray, men of principle carry their principles to the polls, the demagogue will lose his sway and politics will no longer be regarded as synonymous with corruption.

The temperance question. It commends itself to the attention and support of the young. Intemperance is the great foe of our government and of our religion. It is doubtful whether our nation half drunk and half sober can long survive. Those who sell and those who use intoxicating drinks, are doing far more to ruin souls than all Christians are to save them. It would seem that all who understand (and all ought to understand) how much crime, insanity, pauperism, how much wretchedness and woe, and how many deaths yearly, are caused by the use of intoxicating drinks, would give their most hearty co-operation to the cause of total abstinence. It is difficult to see how an intelligent Christian can withhold his influence from this cause. Besides intemperance there are other vices which are sapping the foundations of society. For want of time I must pass them by. Suffice it to say that the true Christian reformer will ever be found to take a firm stand against every species of vice and iniquity, and in favor of whatsoever is true, honest, just, pure, lovely and of good report.

In closing I remark, These times are times that will not allow any man to fritter away his life. There were never before such obligations resting upon men. It can truly be said that the man at this day who gives

away to vice, to indolence or sloth, and demoralizes himself is more than a suicide, he is a felon. As one remarks, there never was a time when for men to consume themselves by illicit appetites and lusts, and throw away the power of youthful life, was so monstrous, so criminal and so abominable in the sight of God. On the other hand, there never was a time when there were so many incentives to a holy life, when life could be made so grand and fruitful of blessed results, and so glorious in its future prospects. As you go forth in the work of life, bear in mind that you are laborers together with God.

X.

MANLY AND WOMANLY EXCELLENCE.

That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.—Psalms 144: 12.

The Word of God abounds in figures illustrative of Christian character, of true manhood. These illustrations are drawn from the animal, mineral, and vegetable kingdoms and works of art. The Christian is a warrior ready to obey the command of Jesus, the Captain of his salvation; he is a pilgrim and stranger, his citizenship being in heaven; he is running a race striving to obtain the crown; the righteous shall be the Lord's when He maketh up His jewels; they shall come forth as gold tried in the fire; they are God's husbandry, God's building; they are as lively stones, built a spiritual house; they shall shine as stars forever and ever.

The righteous is again compared by the Prophet Isaiah to a watered garden and to a spring of water, whose waters fail not. The Psalmist says, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The Prophet Jeremiah says, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the river, and shall not see when heat cometh, but her

leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

In the psalm in which the text is found, David, having subdued his enemies, and being seated on the throne of Israel, prays for the prosperity of his people, such prosperity and happiness as belongs to those whose God is the Lord. The text is a part of this prayer: "That our sons may be as plants in their youth;" or that our sons may be as grown up plants even in their youth. The thought is that our sons may early come to maturity, may grow up into vigorous manhood, with all the powers harmoniously developed in youth. The Psalmist in comparing young men to plants, has in mind not plants of small growth, but the majestic palm tree or the cedar of Lebanon planted by the Lord. The righteous shall flourish like the palm tree; he shall grow like a cedar of Lebanon, which the Lord hath planted. The text naturally leads us to consider the nature of true culture, and its importance to the young.

All true education is Christian education. Any system of education that leaves out of account the immortality of man, and his relations and obligations to God, is essentially defective. Says one of the greatest of American orators, "Since the introduction of Christianity, it has been the duty, as it has been the effort, of the great and the good, to sanctify human knowledge, to bring it to the fount, and to baptize learning into Christianity; to gather up all its productions, its earliest and its latest, its blossoms and its fruits, and lay them all upon the altar of religion and virtue."

The end of all culture is to bring the will into perfect conformity with the Divine will. In this way only man's true glory is reached. When the will, being

brought into unison with the will of God, executes the decisions of reason and conscience, the higher powers of our nature, keeping in proper subjection the propensities, desires and passions, the legitimate results of education are attained. You understand well that the soul, in order to attain its highest excellence, must be rooted in love to God and man. It is then prepared for a symmetrical growth, and for preparation of the greatest usefulness. True Christian culture, indeed, includes the development in due proportion of all the powers, physical, mental, moral and spiritual. All of these powers are intimately related, having an interdependence, each being dependent upon the others. The higher powers, while they are intended to rule the lower, are at the same time conditioned upon them. While the mental nature was intended to control the physical, it is still, in the present state, made dependent upon it for its activity and growth. A sound body is the condition for a sound mind. The body is the soul's home, its school-house. If it be not kept in repair, the student within will be hindered in his progress. If it be kept in good condition, so as not to distract the occupant, but to afford him the greatest comfort and pleasure, he can vigorously prosecute his investigations. If the body is abused and becomes weakened and diseased, the mind suffers and becomes disordered. Idiocy is the result of a defective body; insanity, of a disordered one. The state of the body has more to do with the temper, the disposition and all the moral exercises of the soul than is commonly supposed. Fretfulness, sourness of temper, despondency and gloom often are engendered by a complaining stomach or a disordered liver. The body cannot be defiled without defiling the spirit. When the brain is

excited by alcoholic poison, the judgment is perverted, and malignant passion aroused; when it is steeped with the narcotic weed, the mind is befogged, the sensibilities are blunted, and nice discrimination in respect to moral subjects is lost. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," is a precept not only Scriptural, but also philosophical. Reason affirms it to be an imperative duty so to cultivate the physical powers, so to invigorate them and keep the animal appetites and passions under control, that the spiritual nature shall attain to its highest excellence and possess its greatest efficiency in the divine service. Says the apostle, "Every man that striveth for the mastery is temperate in all things." Referring to those who struggled for the mastery in the Grecian games, he says, "They do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; But I keep under my body and keep it in subjection: lest that by any means when I have preached to others, I myself should be a castaway." He felt it a duty to train his body for efficient service, in imitation of the Grecian athletes, who were ready to abstain from all self-indulgence and everything that weakens the body. He considered it a duty to glorify God with his body as well as with his spirit.

As I have intimated, physical culture is of little importance except as it is necessary to spiritual culture. The true end of education is properly to train the powers of the soul. It is a man's duty to improve to the greatest extent his intellectual faculties; to cultivate vigorous and profound thought and the power of understanding his relations to other beings and his duties. Reason and intelligence are to guide men as to their duties. Knowl-

edge of the truth is essential to all right feelings and all right action of the will. In order to secure the best development of the intellect, the thoughts must be exercised upon the highest object of thought. Hence the key to all knowledge, is the knowledge of God. This is the end of all knowledge. The end of all study whether it be the study of the material system of the universe, of the human system or of revelation is, to obtain a clearer view of God's infinite wisdom, love and power, and to become prepared for more efficient labors in His service.

The universe reveals the great thoughts of God. Kepler, the philosopher, as he was pursuing his investigations, exclaimed in ecstasy, "O God! I think Thy thoughts after Thee!" And the great Agassiz says, "All just and thorough classification is but an interpretation of the thoughts of the Creator." The geologist studies the rocks that he may learn the thoughts of God written upon them. The physiologist, in studying the wonderful mechanism of the human body and its various functions, the psychologist, in studying the more wonderful powers of the human mind, and their operations, gain clearer views of the wisdom and love of the Creator. It is the duty of man to know himself, to understand his own powers, but especially is this his duty as he is made in the image of God, and the plainest and most direct manifestation of duty to man is in God's image. How greatly enlarged are one's views of the power and glory of God by the study of astronomy. It is true, one who is so ignorant as to suppose the stars are mere specks of light no bigger than his lantern, and far less useful, may be a servant of the Most High. But how much more exalted must that man's views of God be who sees in

the myriads of stars stupendous worlds moving through space in obedience to immutable laws, and at such immense distances that the mind staggers at the thought. In view of the vast dominions and wonderful works of Jehovah, well might the Psalmist exclaim, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Let it be understood then that the end of intellectual training is to give the mind the power of consecutive thought, the power to grasp the truth and especially the grandest of all truths, the truth pertaining to God, whether found in His works, His providence or His Word.

Again, intellectual culture lays the foundation for moral and religious culture. A knowledge of the truth is essential to all right feelings and right action. The knowledge of duty must precede the desire to do it. In order to serve God acceptably, we must have a clear perception of His character and attributes. But the desires, the affections, and the emotions, which of necessity are awakened by a contemplation of the truth, need to be nourished and controlled. The benevolent affections need to be exercised. Love to God and man and all moral qualities and Christian graces need to be strengthened. Evil passions and desires need to be held in check and suppressed.

As the central governing moral power stands the will or the power of choice. Here we find the true personality, the responsible being. When the decisions of the will are in accordance with the will of God, as revealed in His Word and in conscience, everything is favorable for spiritual growth. Though the will is condi-

tioned upon the intellect and the sensibility for its choices, it is dominant over them. It commands the attention which is necessary to the efficient action of all the acquisitive powers. As one has well said, "It is the will that enjoins patience on the judgment, and besieges the hard problem till it is solved." It is the will that leads on, again and again, flagging laws of suggestion or association, till at last the stubborn memory yields up the desiderated prisoner. It is the will that orders the reflective powers to encamp before some 'high argument' until, like Fabius, it conquers by delay." This is energy; this is perseverance, which overcomes all difficulties. The will that is in union with the divine will keeps the propensities in check and guides them. It is to them what the engineer is to the steam that propels the ship, or what the rudder is to the wind which fills the sails. The will shuts the ear against the syren songs of pleasure which have too often transformed men into beasts. It clears the eyesight so that the fascinations of this world lose their charms. It changes the direction of the thoughts and desires that have been wont to run after worldly good, after pleasure, riches and honor, into channels that lead to God and heaven where are eternal pleasures, illimitable wealth, and unfading honors.

To many, life is a failure, worse than a failure, because they have no firmness of will; their actions are determined by some passing whim or some momentary impulse. Unstable as water, they are the sport of every wind of temptation. Having no aim in life, no noble end to engage all their energies and lead them on to battle with adverse circumstances, they are driven by the fitfully changing and lawless winds of passion, till drift-

ing, day after day, and night after night, their frail bark is dashed in pieces against the frowning rocks, or engulfed in the yawning vortex. It is by thus committing their wills to the guidance of impulse and passion, that men become hardened in sin, pests to society, and it may be, fit only for prison walls or a hempen cord. It should be deeply impressed, then, upon the mind of every young man that a sanctified will, a will made firm under the influence of faith, is the first requisite to all successful self-culture. Strong faith in God makes a strong will. Says our Saviour, "All things are possible to him that believeth." Having the aid of Omnipotence, he is characterized by the most intense energy of purpose, which "laughs at impossibilities, and cries it shall be done." Thus it is that true Christian character is formed. The will bears rule and together with the lower powers, the emotive, intellectual and physical, is consecrated to God.

A religion of the intellect merely is cheerless, fruitless and cold as an iceberg. A religion of moods and feelings merely, is tinctured with fanaticism or superstition, or at best is fitful as the wind and as unfruitful as the dead religion of the intellect. But when the will, the central energizing element of the soul, acts in unison with the divine will, then it is that the Christian character has symmetrical proportions, and God will be honored in the life. Not every one who saith unto Me Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in Heaven. Such young men are the hope of a nation, the church and the world. Men thus trained are needed in all the walks of life: in legislative halls, on the bench, in the pulpit, in the shop, on the farm. Their elevating influence is felt every where. Young men who are deeply rooted in sound re-

ligious principles, who are upright in their life, and are ever looking abroad for opportunities to do good may be aptly compared to grown up plants, to some towering tree of God's planting whose roots strike deep and spread wide, whose trunk towers in mid air towards heaven, whose branches spread far and wide, affording refreshing shade and bearing abundance of delicious fruit for thousands.

That our daughters may be as corner-stones, polished after the similitude of a palace; like the polished corner-stones of the temple. This comparison shows what views the Psalmist had as to the kind of education woman needs. He would give her polish and also solidity.

Very erroneous views have been entertained in regard to the education and sphere of woman. In unchristianized countries she has been regarded as little better than a slave, whose chief business is to minister to the pleasure of her lord. Even in Christian lands there are those who take very much the same view as to the position that woman ought to occupy. The highest praise which the ancient Romans, with all their enlightenment, could express of a noble matron was, that she sat at home and spun. Not long since it was said, that chemistry enough to keep the pot boiling, and geography enough to know the different rooms in the house, was science enough for any woman. Byron once said that he would limit her library to a Bible and a cooking book. Such views are not very uncommon. Indeed, they are based on the very common idea that education is valuable only as a means for making money, and that what are called the bread and butter sciences only need be studied. According to that view, woman needs only to know how to cook, take care of the house and dress the children and keep them from running.

There is another false view equally pernicious. She must be prepared for fashionable life, must be a slave of fashion. She must understand all the mysteries of dress, just how many flounces, ruffles, cords, bands, pads and furbelows in general fashion dictates. She must obey fashion, however tyrannical she is. Says one: "Fashion compels people to submit to the most inconvenient things imaginable for her sake. She pinches our feet with tight shoes, or chokes us with a tight neck-kerchief, or squeezes the breath out of our body by tight lacing. She makes people sit up by night, when they ought to be in bed, and keeps them in bed in the morning, when they ought to be up and doing. She makes it vulgar to wait on one's self, and genteel to live idly and uselessly. She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades our pleasures and interrupts our business. She compels people to dress gaily, whether upon their own property or that of others, whether agreeably to the Word of God or to the dictates of pride." Stark, in describing a fashion lady, says:

"She sits in a fashionable parlor,
And rocks in an easy chair ;
She is clad in silks and satins,
And jewels in her hair ;
She winks and giggles and simpers,
And simpers and giggles and winks ;
And though she talks but little,
'Tis a good deal more than she thinks."

Woman should have a cultivated taste. She is expected to be refined in her manners and to have a nice sense of the proprieties of life. She may aim to secure all the winning grace and appear as beautiful as she can. The rosy cheek, the ruby lip, and the sparkling eye,

the beautiful color, are all desirable, if they are of nature's painting, and are indicative of an intelligent mind and a good heart. Not all outward adornment must be condemned, for all nature is dressed in beautiful robes. But taste seeks for neatness and simplicity in attire rather than gaudiness and extravagant display. A beautiful woman appears best when simply arrayed. She is best adorned when adorned the least. The homely and deformed appear worst in a profusion of ornament. A good heart does more than anything else to enhance the beauty of the countenance. "A lovely face," says one, "is the more admired if goodness shines through it;" just as the glorious sky is the oftener gazed at because heaven is there. It is said that Mary Lyon, although of coarse features, yet on account of the benevolence that lighted up her countenance, appeared beautiful to those best acquainted with her.

Let it be remembered that the best adorning is not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." External accomplishments are vain if they shield an empty head and a hollow heart. To be of any value, they need to be based upon solid worth. The corner-stones of a palace have strength and durability as well as polish. The figure indicates that our daughters need a solid education, as well as a polished one. Woman needs substantially the same education as man; the same physical, intellectual and moral training. She needs it for the same reason that man needs it, for the perfection of her own being, and for preparation for usefulness.

The sphere in which she was designed to act will indicate the culture she needs. A gentleman once remarking that woman should keep her proper sphere, was asked sharply by a lady, "What is her proper sphere?" "Madam," gracefully replied the gentleman, "it is a celestial sphere." There is truth in this answer. Woman ought to aspire to become an angel of mercy, to minister to the sick and the needy, to soothe and calm the agitated minds of the sorrowful, and to lift up degraded humanity to a higher plane of living.

I have no fears that woman, if thoroughly educated, will wander far from her proper sphere. I would have her prepared to fill any station she can well fill, and to perform any service which she can well perform. It is generally admitted that she gives tone to the morals of a community. Wherever she is degraded and wanting in virtue, society is degraded and vicious. Where she is intelligent and virtuous, society is lifted up to a high standard of morals. Woman, if true to her own nature, has quicker perceptions of moral principles than man; moral principles that he has to reason out, she intuitively sees. An eminent minister once remarked: "We will say nothing of the manner in which that sex usually conducts an argument; but the intuitive judgments of women are often more to be relied upon than the conclusions which we reach by an elaborate process of reasoning." And a witty Frenchman once remarked that "when a man has toiled step by step up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to tell how *she got there*." This saying undoubtedly has truth in it so far as it represents woman's quickness of perception, and her readiness to decide practical and moral questions without any labored process.

It is universally conceded that woman has more heart, greater sensibility and stronger affection than man, whether she is equal in intellect or not. Heart power is mightier than intellectual power. Jefferson regarded the victory of the American Revolution as a victory of the heart. If woman's moral nature is properly trained, she will be better than man, and can do more to elevate society. If, on the other hand, her moral powers are perverted, she will do more to degrade society. She needs then especially moral culture. She needs also substantially the same mental culture that man needs. She needs it together with spiritual culture that she may attain to true womanly excellence. Mind is all that is valuable in woman, as well as in man. To secure the excellency of that, to elevate it to that state of intelligence and virtue which constitutes its true dignity, is infinitely more important; is infinitely more important than wealth, station and all external accomplishments. The mind is an immortal gem which, if properly polished and not soiled, shall shine, when the sun and the moon and the stars shall have ceased their shining. In this point of view woman needs the highest culture possible.

She needs it also that she may be able to fulfil her mission. Let her be trained to occupy any useful position in life to which she is adapted. Give her an opportunity to support herself in various industrial callings. Let her influence be extended and become more efficient in aid of all the benevolent enterprises of the day; give her the ballot, if you will, that she may wield a more direct influence in the affairs of government, but there is one spot where her influence will be more potent for good or evil than in all these ways put together, that is at the family fireside. From that spot woman's influence

is radiating and is felt throughout society, and will extend down through the ages to come. "Woman," says, a western orator, "wields the Archimedean lever, whose fulcrum is childhood, whose weight is the world, whose length is all time, and whose sweep is eternity." She works upon the impressible mind of childhood, and thus lifts the world; and this influence is felt through all time, and sweeps through future ages.

The school may do much to increase the intelligence and to improve the morals of the people; the pulpit may do much; the judicial bench may do much; the press may do much; just legislation may do much; but proper training in the family will do more than all. I would not throw all the responsibility of home training upon woman; the father is responsible to a great degree for the education of his children, but the mother's influence is far greater in determining their character. Napoleon Bonaparte was wont to say that "the future good or bad conduct of a child depended entirely on the mother." In one of Tufnell's School Reports, the dependence of the character of the child on that of the mother is incidentally illustrated. "I was informed," he says, "in a large factory, where many children were employed, that the managers before they engaged a boy always inquired into the mother's character, and if that was satisfactory they were tolerably certain that her children would conduct themselves creditably. No attention *was paid to the character of the father.*" "One good mother," said George Herbert "is worth a hundred schoolmasters." In the home she is "loadstone to all hearts, and loadstar to all eyes." The influence she exerts through her good sense and unob-

trusive piety, though it make but little noise in the world, is not the less powerful on that account.

But while the influence of a virtuous woman, one who openeth her mouth with wisdom, and in whose tongue is the law of kindness, and whose children rise up and call her blessed, is so powerful for good, on the contrary the woman devoid of wisdom and moral principle, how powerful is her influence for evil, and how little regard will her children have for her.

Says Daniel Webster, in speaking of the influence of the mothers of a civilized nation: "We behold so many artificers working, not on frail and perishable matter, but on the immortal mind, moulding and fashioning beings who are to exist forever. We applaud the artist whose skill and genius present the mimic man upon the canvass; we admire and celebrate the sculptor who works out that same image in enduring marble; but how insignificant are these achievements, though the highest and fairest in all the departments of art, in comparison with the great vocation of human mothers! They work not upon the canvass that shall fail, or the marble that shall crumble into dust, but upon mind, upon spirit which is to last forever, and which is to bear for good or evil, throughout its duration, the impress of a mother's plastic hand."

We delight to call to mind the noble character of such women as the mother of the Wesleys, of Doddridge, of Newton, of Washington, of John Q. Adams, and the influence they exerted, and are still exerting in the world. In the thousands, yea, the millions of homes in our own country, our future citizens, our legislators, our teachers, our preachers, our jurists are being trained. In every one of these homes where intelligence, virtue,

order, and consistent Christian example, and consequently happiness are found, the sons and daughters are preparing to be conservators of all that is valuable in our free institutions. In every one of these homes where intelligence and virtue are wanting, where selfishness and misrule abound, or where children are coming up without restraint, and instead of receiving proper instruction at home, are taking lessons at the corners of the streets of filthy-mouthed blasphemers, the sons and daughters are preparing to become pests to society, and to destroy every thing that is valuable in a free government.

If then our daughters are to bear so important a part in building up society; if the character of the social fabric depends largely upon them, and if upon them depends in a great measure the permanence of our free institutions, how important it is that they be trained to become truly as corner-stones polished after the similitude of a palace.

Thus, my young friends, I have endeavored to set before you what I conceive to be true manly and womanly excellence. I know full well that I have advanced no ideas that are new to you; I know full well that you have a due appreciation of the value of a true education, that you prize it above rubies. It has not been so much my object to teach you what a true education is, or what your duties are in the future, as it has been to indicate somewhat the path you have already trod, and what I suppose your purposes are for the future. You have here spent some of the most valuable years of your life and no little money in laying a foundation on which you may build for the future. You do not regret the time and money spent. If you could exchange your education for all the gold of the world, it would be no temptation.

You, I doubt not, have high hopes for the future, and by the blessing of God your hopes may be realized.

Let me say to you, your teachers and friends expect that your lives will be true and noble, that you will be heroic on the world's great battle field. They have confidence in you, that you will be true to your alma mater, to society, to God, that you will not adopt as your guiding star popular sentiment, human applause, but the teachings of Him who spake as never man spake, that your aim will be high, that you will set before you the loftiest moral ideal, and with the most earnest, persevering energy and the blessing of God will strive to realize it in your life. To you who are now in the bright morning of life, as you look onward with buoyant hopes, the pathway before you may seem to stretch on through beautiful fields dotted with placid lakes, intersected by laughing streamlets, interspersed with pleasant groves where birds sing and flowers send forth their sweet perfumes, and the sky is unclouded, but you must expect as you journey on to meet with thorns as well as roses, clouds as well as sunshine, the swelling of waves as well as placid waters, sluggish, sad streams as well as joyful ones, discordant music as well as the sweet singing of birds. But I wish, in closing, to say to you, my friends, that you may through faith in Christ and His grace, ascend above the clouds into the sunshine of God's favor, where storms shall beat and waves dash beneath your feet, where flowers ever bloom sending up their sweet perfumes, where your heart may be attuned to make sweeter music than any singing of birds.

May such be your path on down to good old age, and at last may it terminate where all is pure and joyful and glorious.

ADDRESSES.

I.

THE SIN OF INTEMPERANCE.

No drunkard can inherit the kingdom of God. The Scripture passage from which this proposition is taken reads as follows: "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Corinthians 6: 9, 10.)

I shall make no apology for calling your attention to the subject of temperance. It is the duty of the watchman on the walls of Zion to lift up a warning voice against all sin. If he neglect to warn the wicked from his way, the wicked man shall die in his iniquity, but his blood will be required at the watchman's hand.

Before the voluptuous Felix and his court, Paul hesitated not to reason of righteousness, *temperance* and judgment to come, and so pointed were his remarks, that the intemperate governor trembled in view of his coming doom. The same Apostle has also assured us that temperance is one of the fruits of the Spirit. We are exhorted by another Apostle to give all diligence to

add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance. Temperance in the Bible sense of the term is, the moderate use of things useful, and entire abstinence of things hurtful. No one can be temperate and use a little arsenic, strychnine, or alcohol.

The expression in the text, "shall inherit the kingdom of God," needs no explanation. The passage evidently means no drunkard shall secure the favor of God, or enter heaven. To understand to whom the term *drunkard* will apply, some exposition and close discrimination may be necessary. If every one of this audience were asked the question: Who is a drunkard? undoubtedly various answers would be given; probably most in using the term would picture to themselves one with a bloated face, with redness of eyes, a carbuncled nose, a trembling hand, a muffled tongue, a staggering gait, one who is occasionally, at least, found wallowing in the mire. It was once decided by a jury in Pen Yan, that a man could not be considered a *habitual* drunkard, unless he was intoxicated more than half of the time. It is said that the Supreme Court of New York once virtually decided in trying a slander suit, where the slanderous words were a charge of drunkenness, that a man could not be considered a drunkard, unless he was so intoxicated that he could not hold up by the fence!!

Whatever may be thought of such loose interpretations of human law in its application to wrong doing, it must be admitted that such interpretations will not answer for the divine law. The kingdom of God is a spiritual kingdom. His law extends to the thoughts, desires, and affections; and it is mainly of these that it takes cognizance. The guilt of drunkenness does not consist in its effects upon the body as manifested by

external signs, but it consists in giving the ascendancy to appetite, and subjecting reason and conscience to its authority. Many who in the language of Scripture are "mighty to drink wine," yet are never intoxicated, are as really slaves to their cups as the most abandoned sot; and the curse of God really rests upon them. The fact that they can bear up and maintain their equilibrium under copious draughts of strong drink, does not exempt them from the drunkard's doom. The exposition of the law in the Word of God in its application to other sins, sins with which drunkenness is connected, will help us to understand its application to this sin. In the text drunkards are classed with the covetous, idolators and adulterers. The covetous are those who are greedy of gain, who have an inordinate desire for worldly things. Idolatry is not confined to those who bow down to stocks and stones. There is an idolatry of the heart. He who places any thing above God, esteems any thing so dear that he will not willingly part with it for His sake, is an idolator. The sensual epicure is an idolator. His belly, saith the apostle, is his God. The lover of alcoholic drinks is a worshipper of Bacchus. Ye can not serve God and mammon. "His servants ye are whom ye obey."

Says our Saviour: "Ye have heard that it was said by them of old times, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." He teaches us also, that the command, "Thou shalt not kill," forbids not only the taking of life, but a causeless anger; and the Apostle John has assured us that he that hateth his brother is a murderer. We thus see that the command which forbids the outward acts of sin,

forbids also the indulgence of those inward desires and affections which tend to their commission. The same command that forbids drunkenness, forbids all the inducements and causes which lead to this sin. As he that indulges lecherous desires is an adulterer, and he that indulges in hatred is a murderer, so in the eye of God he that lusts after alcoholic drinks is a drunkard.

We cannot say that all who use intoxicating drinks as a beverage are drunkards. This would be an assertion too sweeping. Many undoubtedly make use of these drinks who are ignorant of their nature and effects. Forty years ago their use was almost universal. Good men supposed them necessary to their well-being and especially needful for the laborer. But when light was diffused and the nature and effect of alcohol made known, a reformation took place. Good men gave up their cups, tore down their distilleries and ceased to traffic in the liquid poison. It is a very different thing now to drink whiskey or wine from what it was before the temperance reformation began. It is not easy to see how any one can innocently partake of the inebriating cup at this age of light and knowledge. However this may be, one thing is certain. He who makes use of alcoholic drinks as a beverage or for any considerable length of time as a medicine, if not already a slave, is in great danger of becoming such. He has entered the road that leads to drunkenness, and is in danger of traveling its whole length. Total abstinence is the only safe ground to take, and consequently it is a Christian duty to act upon this principle.

This leads me to say, that the Word of God enjoins total abstinence. I wish to call especial attention to this point, and to the proof that the Bible condemns the use

of alcoholic drinks. It condemns their use indirectly and directly.

1. We are commanded to avoid temptation. Watch and pray that ye enter not into temptation! What is a temptation if strong drink is not? If to drink intoxicating liquors is not entering into temptation, what is? What is more alluring, seductive, deceitful than this drink? By the use of it an unnatural appetite is formed which is continually gaining strength and requires an increased quantity to satisfy it. Thus its victim is led on insensibly, step by step to the drunkard's grave. Each act of indulgence but strengthens the fetters which bind the unhappy victim till he has no power of resistance. A drinker of half a century has aptly remarked, that the first pint of beer is like the first spark falling on the tinder, and that we may keep on adding spark to spark till our whole vitals are in a flame. Says Dr. Baxter of New York: "The laws of gravitation in impelling ponderous bodies toward the centre, are scarcely more certain than the moderate use of liquor, in begetting the drunken appetite." He who habituates himself moderately to liquor becomes easily a tippler, giving himself up to his acquired taste, he frequently is overcome to intoxication and ends with being a drunkard. Fifteen medical gentlemen of New York, write in one general testimony, that "the moderate use of alcoholic drinks has a natural tendency to produce the drunken appetite, and that they who use intoxicating liquor cannot reasonably expect to avoid the contraction of an unnatural thirst for stimulus." One who lives a habitual drinker of such liquors ought to calculate to die a confirmed drunkard. The movement once commenced is ever onward and downward, the descent is easy. If the arch-enemy of souls can induce

the young to partake of the inebriating cup, he knows that he is sure of a harvest; for it is by moderate drinking that drunkards are made.

Every one of the 600,000 drunkards in our land, was once a moderate drinker. He expected to remain such, but he was insensibly led on by the tempter till he found himself fast in his slavish chains. It is true, some who have entered the path may not travel its whole length, yet as certainly as any effect follows its cause, a large share of them will find a drunkard's grave and a drunkard's hell. There is no safety but in obeying the command, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

2. Again we read in the Word of God "Do thyself no harm." The command "'Thou shalt not kill," forbids us to do any injury to others or to ourselves. We are enjoined by it to abstain from every thing that produces disease or shortens life. Our bodies must be presented a living sacrifice to God. "Know ye not that your body is the temple of the Holy Ghost?"

Alcohol is a poison. Science and revelation both attest this fact. It is classed as such by the most distinguished medical and scientific men. Dr. Beck says in his great work on medical jurisprudence, "that alcohol, whether found in rum, brandy or wine, is a poison, is conceded on all hands." Numerous European as well as American chemists and physicians coincide with Dr. Beck. The Word of God calls alcoholic drink a poison. In three plain texts, the only Hebrew word for poison is applied to this very drink. In Deuteronomy 32: 33, it is said "Their wine is the

poison of dragons and the cruel venom of asps." In Hosea 7: 5, the princes are said to have made the king "sick with bottles (poison) of wine." And in Habakkuk, 2: 15, a woe is hurled against him who giveth such drink to his neighbor, who putteth the bottle (poison) to him. The ancient Greek, instead of saying "the man is druuk," were in the habit of saying, "the man is poisoned." Our word "intoxication," is derived from the Greek word *τοξικός*, which signifies poison.

All the effects of alcohol upon the system, show it to be a poison. It disturbs all the functions of life, every part of the human frame with which it comes in contact repels it as a deleterious intruder, till it is hurried on and expelled from the system. It prevents the conversion of black blood into crimson, which is so necessary to our life. Its effect in this respect is similar to prussic acid. It affects the lungs, making respiration oppressed and laborious, and often it produces coughing, bronchitis, and consumption. It always affects the liver, either enlarging it, or rendering it hard and of a pale color. It irritates the coats of the stomach. Dr. Sewall of Washington, some years ago had some drawings made of the appearance of the stomach in its various stages from health to death by delirium tremens. These drawings were made from actual dissections. The stomach of the temperate drinker presented an irritated surface, with the blood vessels enlarged, appearing as the eye does when inflamed.

Dr. Beaumont had a remarkable opportunity day by day, year after year, of observing with his own eyes the effect of intoxicating drinks upon the stomach. A healthy Canadian boy of 18 years of age received a mus-

ket shot, which made an aperture in his stomach, which when healed was left unclosed, and the effects of different kinds of food and drink could be distinctly seen. Dr. Beaumont says: "The free use of ardent spirits, wine, beer, or any intoxicating liquors, when continued for some days, has invariably produced a diseased state. And another important fact should be remembered by moderate drinkers. These morbid changes and conditions are, however, seldom indicated by any ordinary symptoms or particular sensations described or complained of unless when in considerable excess. Thus it is shown that the stomach may become extensively diseased from the use of alcoholic drinks, before the drinker is aware of it.

The use of alcoholic drinks in moderate quantities invites disease. It diminishes the vital power which the system has to resist its attack. Dyspepsia, jaundice, emaciation, corpulence, dropsy, ulcers, rheumatism, gout, tumors, palpitation, hysteria, epilepsy, palsy, lethargy, apoplexy, melancholy, madness, delirium tremens, and premature old age, says Dr. Sewall, "compose but a small part of the catalogue of diseases produced by intoxicating drinks." "Every species of inflammatory and putrid fever," remarks the celebrated Dr. Rush, "is rendered more frequent and more dangerous by the use of spirituous liquors." Says an aged physician after 40 years extensive practice: "Half the men every year who die of fevers, might recover, had they not been in the habit of using ardent spirits." Dr. Harris states that the moderate use of spirituous liquors has destroyed many who were never drunk. And Dr. Kirk gives it as his opinion, that men who were never considered intemperate, by daily drinking, have often shortened life more

than twenty years. The fifteen physicians of the City of New York before mentioned, speak of alcoholic drinks as often being the exciting cause of epidemic diseases. They say that "the tone of the nervous system being impaired by the frequent moderate use of intoxicating liquors, the constitution thus becomes more susceptible to the impression of all noxious agents." It was circulated some years since in the public papers of England, that, "the medical men of experience of the metropolis are familiar with the fact, that confirmed beer drinkers in London can scarcely scratch their fingers without risk of their lives. A copious London beer drinker is all one vital part. He wears his heart upon his sleeve, bare to a death wound, even from a rusty nail or the claw of a cat. The worst patients brought into the hospitals are those apparently fine models of health, strength, and soundness, the London draymen. It appears that when one of these receives a serious injury; it is always necessary to amputate, in order to give the patient the most distant chance of life."

The *cholera* has been an eloquent preacher in favor of total abstinence, a preacher sent by God. In 1832 the cholera prevailed very extensively, it made appalling ravages throughout the world. Says the London *Morning Herald* of that period: "The same preference for the intemperate and uncleanly, has characterized the cholera everywhere. In India, Ranahun Fingee, a physician of great celebrity, declares that "people who do not take spirits or opium, do not catch the disorders, even when they are with those who have it." Monsieur Huber, of Russia, says: "It is a most remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 in-

habitants, every drunkard has fallen, all are dead, not one remains. In Paris the 30,000 victims were, with few exceptions, those who freely used intoxicating liquors."

Dr. Sewall, while on a visit to the cholera hospitals of New York writes: "Of 204 cases of cholera in the Park hospital, there were only six temperate persons, and those had recovered, while 122 of the others, when he wrote had died, and that the facts were similar in other hospitals." In Albany, where the cholera prevailed for several weeks attended with a severe mortality, it is stated that during its whole period, only two individuals out of the 5,000 members of the temperance societies in that city, became its victims; and one of these destroyed himself by eating pine apples the day after taking medicine. From Montreal Dr. Brenson writes: "Cholera has stood up here, as it has done every where, the advocate of temperance. It has pleaded most eloquently and with tremendous effect. The disease has searched out the haunt of the drunkard, and has seldom left it without bearing away its victim. Even moderate drinkers have been but little better off."

These facts go to show the duty of total abstinence. He who drinks violates the command, "Thou shalt not kill." By shortening his life, he is as really guilty of suicide as if he plunged the dagger into his heart.

3. Again the Bible directly condemns the use of intoxicating drinks, and enjoins total abstinence. Wine was the strongest intoxicating liquor used at the time the Scriptures were penned. Distilled, or ardent spirits, are of a later date. It should be understood that there are nine different words in the Old Testament and two in

the New, all translated wine. They refer to wine of various forms and kinds, unfermented and fermented.

Wine was preserved unfermented in different ways: by a process similar to that by which fruit is now canned; by boiling down; and by sulphurization it was purified of that which causes it to ferment. Besides grapes were preserved through the year, from which wine was expressed when wanted for use. Calmet remarks that the ancients possessed the secret of preserving wine sweet throughout the whole year and taking morning draughts of it. This unfermented wine was called by the Romans *mustum* and by the Greeks *gleukos*. Says Dr. Jahns, "the must, as is customary in the east at the present day, was preserved in large firkins, which were buried in the earth." Sometimes the must was boiled into a syrup, which is comprehended under the term *debesh*, although it is commonly rendered *honey*. (Genesis 43: 11.)

This new wine, or must, was regarded by the ancients as a nutritious and healthy article of diet. Horace, who flourished in the latter part of the first century of the Christian era says:

"Aufidious first, most injudicious quaffed
Strong wine and honey for his morning draught;
With lenient beverage fill your empty veins;
For lenient must will better cleanse the veins."

Juvenal, a writer of the second century, also refers to must as being favorable to longevity.

The same kind of wine, unfermented, is preserved in wine countries at the present day, and is highly esteemed. Says Captain Teatt: "When on the coast of Italy last Christmas (1845), I inquired particularly about the wines in common use, and found that *those*

esteemed the best were sweet and unintoxicating. The boiled juice of the grape is in common use in Sicily. About three gallons of the juice is boiled until reduced to two; it is then poured into plates to cool. The poor people mix flour into theirs while boiling, to make it go farther. The Calabrians keep their intoxicating and unintoxicating wines in separate apartments. The bottles were generally marked. From inquiries, I found that the unfermented wine was esteemed the most. It was drunk mixed with water. Great pains were taken in the vintage season to have a good stock of it laid by. The grape juice was filtered two or three times, and then bottled, and some put in casks and buried in the earth. Some kept it in water."

E. C. Delevan states, that when in Italy some years ago, one of the largest wine manufacturers there informed him how, with a little care, the fruit of the vine can be kept free from fermentation for several months if undisturbed by transportation; also that it can be kept for any length of time by being boiled; and that unfermented wine can be made any day of the year by preserving grapes.

Now it is a remarkable fact that wine is spoken of in the Scriptures on the one hand, as a blessing, and on the other, as a curse. Says Moses Stuart, one of the most able commentators, "Is there any contradiction here? Not at all. We have seen that these substances were employed by the Hebrews in two different states: the one was a fermented state, the other an unfermented one. The fermented liquor was pregnant with alcohol, and would occasion inebriation, and even when not enough of it was drunk to make this effect perceptible, it would tend to create a fictitious appetite for alcohol, or

to injure the delicate tissues of the human body. The unfermented liquor was a delicious, nutritive, healthful beverage, well and properly ranked with corn and oil." The alcoholic, intoxicating wine is prohibited, while the other is spoken of as a comfort and a blessing. That the wine which was approved of by the Word of God was new wine, unfermented, certain passages clearly prove. In the eleventh verse of the fortieth chapter of Genesis, we have an account of the process of wine making and wine drinking in the primitive ages. From this we learn that wine was merely the expressed juice of the grape. The cup bearer took the bunch, pressed the juice into the cup and instantly delivered it to his master. Isaiah alludes to the same practice when he says: "As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it." (Isaiah 65:8.) Zechariah alludes to the same, when he says: "Corn shall make the young men cheerful, and new wine (or must), the maids. (Zechariah 9: 17.) 'This fruit of the vine was often mixed with water, milk, or other nutritive substances. Isaiah alludes to this practice: "Ho, every one that thirsteth, come ye to the waters * * * buy wine and milk without money and without price." (Isaiah 55: 1.) In Proverbs 9: 2, 5, we read: "Wisdom hath killed her beasts, she hath mingled her wine, she hath also furnished her table." "Come, eat of my bread, and drink of the wine which I have mingled." Canticles 5: 1, we read: "I have drunk my wine with milk; eat, O friends, drink, yea, drink abundantly, O beloved." Who would think of mixing milk with our intoxicating wine as a drink.

Intoxicating wine is prohibited. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby

is not wise." (Proverbs 20: 1.) It is wine itself, not excess, that is pronounced a mocker. How perfectly descriptive of intoxicating wine. How many use it, supposing they are benefited by it, till a thirst for it is created that can never be satisfied. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." (Proverbs 23: 31.) This is a perfect description of fermented wine. We are to avoid looking upon it, to beware of the temptation.

The priests were interdicted the use of wine as they went into the sanctuary. This is God's command: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation; lest ye die; it shall be a statute forever throughout your generations, and that ye may put a difference between holy and unholy." (Leviticus 10: 9, 10.) His injunction to the wife of Manoah was: Beware, I pray thee, and drink no wine nor strong drink, for the child shall be a Nazarite to God from the womb. He speaks approvingly of the total abstinence of the Israelites in the wilderness: "I have led you forty years in the wilderness; * * * ye have not eaten bread, neither have ye drunk wine or strong drink, that ye might know that I am the Lord." (Deuteronomy 29: 5, 6.) Mark the condemnation of wine by the mother of Lemuel. "It is not for kings, O Lemuel, it is not for kings to drink wine nor for princes, strong drink, lest they drink and forget the law." (Proverbs, 31: 4, 5.) We are warned not to associate with wine drinkers. Be not among wine bibbers. The prophet Amos, denounces a woe against those who drink wine. Woe to them that are at ease in Zion, that drink wine in bowls, but are not grieved for the afflictions of Joseph.

How total abstinence was honored in the case of Daniel and his friends. They were ruddier and fairer and fatter in flesh than the drinking Jews, who were black and withered.

The New Testament condemns the use of intoxicating wine. St. Paul, in allusion to the Olympic games, says: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." (1 Corinthians 9: 25.) The Vulgate renders the word in this case abstinent. The meaning is as they who seek a corruptible crown of olive and laurel in the games practice abstinence, so should we who seek in the Christian race to gain an incorruptible crown. Epictetus informs us how those who enter the lists in the games prepare themselves. "Would you," says that philosopher, "be a victor in the Olympic games? You must then live by rule, eat what will be disagreeable, refrain from delicacies. You must oblige yourself to constant exercise at the appointed hour, in heat and cold. *You must abstain from wine* and cold liquors, in a word you must be as submissive to all the directions of your master as those of a physician." This illustrates the meaning of St. Paul.

Paul says a bishop must be vigilant, sober, not given to wine. The word translated vigilant literally means abstinent. Says Donegan in his lexicon, it means to live abstemiously, to abstain from wine. The literal meaning of the passage is, "be abstinent, sound minded, and be not near wine, that is, in its company." The passage in 1 Thessalonians 5: 6 "Let us watch and be sober," is literally, "Let us watch and drink not. Let us not sleep as do others, but let us watch and drink not. For they that sleep, sleep in the night; and they that be

drunken, are drunken in the night." Sophacles, Plutarch, Porphyry, Philo, Josephus use the word translated "be sober" in the sense of abstinence from wine. Josephus in speaking of the priests says, "They abstained from wine." The word rendered abstained is the same as the word used by Paul.

In the passage in Peter, be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, the first word translated "be sober" and the last word translated "devour," are in the original the same with different prefixes, the first meaning drink not, the last drink down. The meaning then is drink not lest the devil drink you down. Says Dr. Clark in his commentary, there is a beauty in this verse, and a striking apposition between the first and last words, which I think has not been noticed. Be sober *νηψατε* from *νη* not and *πιεῖν*, to drink; do not drink, do not swallow down; and the word *καταπιεῖν* from *κατα* down, and *πιεῖν* to drink. If you swallow strong drink down, the devil will swallow you down. Hear this, ye drunkards, toppers and tipplers, or by whatever name ye are known in society, or among your fellow sinners. Strong drink is not only the way to the devil, but the devil's way into you, and ye are such as the devil particularly may swallow down.

But the question may be asked, did not our Saviour turn water into wine. Most assuredly he did. But there is not a particle of proof that it was intoxicating wine. The probabilities are all against the supposition. There is abundant proof that unintoxicating wine was in use at the time of this miracle, and that this wine was nutritious and healthful. It is highly improbable, then, that He who is infinite in wisdom would work a miracle to

furnish that which is deleterious to man. I think the burden of proof rests upon him who claims that this wine was fermented. On his supposition the guests after they had well drunk, or had about as much as they could well carry, were furnished by a miracle with another large supply of intoxicating wine. The supposition is absurd. Wine was used at the institution of the Lord's Supper. Yes; but there is the clearest evidence that it was unfermented, unintoxicating wine. It is called the fruit of the vine. I might urge that alcoholic wine is in no proper sense the fruit of the vine. "Fermentation" says Baron Liebig the distinguished German chemist, "is nothing else than the putrifaction of a substance containing no nitrogen." Says Dr. Mussey, "Throughout the wide-spread kingdom of animal and vegetable nature, not a particle of alcohol, in any form or combination whatever, has been found, as the effect of a single living process; but it arises out of the decay, the dissolution, and the wreck of organized matter." Says Dr. Lee, "Alcoholic wine does not exist in nature, it is an artificial product, and requires great skill in its manufacture and great care in its preservation; for, if left to the operation of the laws of nature, it would soon change into vinegar, and from that run into the putrefactive fermentation. We maintain that wine as well as beer is a creature of art, and not of nature; and those who say it is not, must point us to it, existing in nature, without man's supervision. Alcoholic wine then is the fruit of the vine in no other sense than the miasma and the disagreeable effluvia from decaying matter is the product of the earth.

But not to insist upon this, let me say that the Supper was instituted at the time of the Passover, or the

Feast of Unleavened Bread. The directions of Moses in reference to the feast are as follows: "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." Gesenius, an oriental scholar of great ability, states, that the Hebrew word *sehore*, which the English translators have rendered leaven, applies to wine as well as bread.

The Rev. C. F. Frey, a Hebrew author, in his remarks on the Passover, says: "Nor dare they (the Jews) drink any liquor made from grain, nor any liquor that has passed through the process of fermentation." Another Hebrew writer states, in reference to the practices of his brethren at the present day: "Their drink during the time of the feast, is either fair water, or raisin wine, etc., prepared by themselves, but no kind of leaven must be mixed." A recent writer of Jewish birth, well acquainted with the customs of his nation says: "The word *khawmates* has a wider signification than is generally attached to that of leaven, by which it is rendered in the English Bible." "*Khawmates* signifies the fermentation of corn in any shape, and applies to beer, and to all spirituous liquor distilled from corn." Says Moses Stuart, "It is beyond all reasonable doubt, that orthodox Judaism has ever and always objected to alcoholic or fermented wine at sacred feasts." Even now as you have been shown, and as I have abundantly satisfied myself by investigation the Passover is celebrated with wine newly made from raisins, where unfermented wine can not be had. This would seem to explain the difficult passage in Matthew 26: 29: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's king-

dom." New alludes to the wine then employed on that occasion. The meaning seems to be this: "I shall no more celebrate with you a holy communion service on earth; in heaven we shall meet again around our Father's table, and then we will keep a feast with wine appropriate to the occasion; that is, new wine." Of course we are to understand the language in a spiritual and not in a literal sense. But the imagery is borrowed from the wine then before them. Scarcely a greater mistake in reasoning can be made, than to rest the use of alcoholic wine at the sacramental table on the example of our Saviour and His disciples. The Passover, which excluded every thing fermented, did, in the view of the Hebrews, of course exclude fermented wine. Dr. Clarke, in his observation on the nature of the wine used at the eucharist, says: "Though this was the true and proper wine, yet it was widely different from that medicated and sophisticated beverage which goes now under that name. The wine of the Hebrews, the Greeks and the Romans was the expressed juice of the grape, sometimes unfermented and sometimes fermented. By the ancient Hebrews, I believe it was chiefly drank in its first or simple state; hence it was termed among them the fruit of the vine, and by our Lord in the Syriac, his vernacular language, 'the young or son of the vine.' In ancient times when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drunk." He says further: "The use of impure wine is a most wicked and awful perversion of our Lord's ordinance. The substances made use of by Jesus Christ on this solemn occasion, were unleavened bread, and the produce of the vine; that is pure wine. To depart

in the least from his institution, while it is in our power to follow it literally, would be extremely culpable." Further it is objected that St. Paul advised Timothy to use a little wine for his stomach's sake and his often infirmities. The narrative shows that Timothy was a teetotaler. He is advised to take a little wine as a medicine. Whether the wine recommended as a medicine was fermented or unfermented we know not. But we do know that Pliny, who lived about this time treats of certain wines as producing headaches, dropsy, madness, dysentery and stomach complaints, and of others which did not affect the head, but were salubrious and medicinal, particularly suited to enfeebled or diseased stomachs. There can be little doubt, I think, which of these wines Timothy used even for medicine.

I have thus briefly endeavored to show that the Bible disapproves of the use of intoxicating wine. If any one does not regard the evidence conclusive, and still supposes that the use of such wine is authorized by the Word of God, I have an additional argument for him. Even admitting the light alcoholic wines of Palestine to be allowable beverages, it does not follow that the strong alcoholic drinks and vile compounds of the present day are allowable. The use of distilled spirits, and the wines of commerce, which have, besides the alcohol produced by fermentation, some ten or fifteen per cent. added in order to their preservation in their transportation across the ocean, increases the danger of drunkenness a hundred fold. Besides nine-tenths of the spirituous liquors in market are drugged. They are villainous compounds of poisonous articles.

Distillers, wine manufacturers, brewers and venders have receipts for making barrels of intoxicating

drinks out of one by the addition of various liquors and poisonous drugs. A grocer now no longer doing business acknowledged that he had purchased of the country merchant whiskey one day, and the man sold him his whiskey back again in part under the name of *wine* at a profit of from two to four hundred per cent. Says Dr. Natt: "I had a friend who had been himself a wine dealer; and having read the startling statements in relation to the brewing of wines and the adulterations of liquor generally, I inquired of that friend as to the verity of these statements. His reply was: "God forgive what has passed in my own cellar, but the statements made are *true, true*, I assure you. Another friend informed me that the executor of a wine dealer assured him that in the inventory of articles for the manufacture of wine found in the cellar of that dealer, the value of which amounted to many thousand dollars, there was not one dollar for the juice of the grapes! A gentleman of high standing says that he purchased a bottle of champagne said to be pure as imported, and had it analyzed and found it to contain one quarter of an ounce of *sugar of lead*.

In 1855 Dr. Hiram Cox was appointed official inspector of all spirituous liquors for Cincinnati, under a law of Ohio. In 1859 he wrote a letter to James Black, Esq., of Lancaster, Pa., detailing his experience as inspector. He made sad havoc of liquor selling. One dealer said to him, "Dr. Cox, your articles on the adulterations of liquors have taken trade and money from Cincinnati at \$100,000 per month, since they have been put in circulation. For God's sake, stop them, sir! you will break us up." Says Dr. Cox, "although the liquors are villainous in the extreme, there are other large cities

equally culpable. For example: A gentleman of our city, a druggist, that he might have a pure liquor as a medical article, and of such purity that he could recommend it to his customers, went to New York and purchased two half pipes of splendid, first-class brandy, one pale, the other dark. When passing one day he called me in to see his beautiful pure brandy, just from New York. I stopped, looked at it, smelled it, but before tasting it, happening to have some blue litmus paper in my pocket, I introduced a small piece and it came out red as scarlet. I then put a polished spatula into a small quantity, and waited on it fifteen minutes. At the expiration of this time the liquor was as black as ink. The spatula corroded, and when dried was thickly coated with rust, which when wiped off left a copper coat almost as thick as if it had been plated. I took two samples to my office, and the following is the result of the analysis; First sample (dark) 55 per cent. alcoholic spirits by volume, 41 by weight. The tests indicate sulphuric acid, nitric acid, nitric ether, prussic acid, guinea pepper, and abundance of fusel oil. Base, common whiskey! Second sample (pale) 56 per cent. alcoholic spirits by volume, 40 per cent. by weight. This article has the same adulterations as the first, but in greater abundance, with the addition of catechu."

Dr. Cox made upwards of 600 inspections of stores, and lots of liquor of every variety, and asserts particularly that 90 per cent. of all that he analyzed were adulterated with the most pernicious and poisonous ingredients. "The miserable concoction," says he, "sold in our market under the character of healthy beverages, with which cocktails, brandy smashes, mint-juleps, etc., are concocted, sent many young

men under thirty years of age, and sons of some of the most respectable citizens, to a premature grave, during the winter previous to my appointment; some of whom had not been drinking three months. Not only young men, but many old men of our city, died during the same winter the horrid death of the drunkard with the delirium tremens. As physician of the Probate Court, I examined upwards of 400 insane cases, two-thirds of whom became insane from drinking the poisonous liquors sold at the doggeries and taverns of our city and country. One boy seventeen years of age, the principal support of a widowed mother and a little sister, was induced on the 4th of July, 1855, to drink some beer, and from beer the rot-gut whiskey, kept in the low doggeries of our city. He became hopelessly and incurably insane, and is yet in the insane asylum at Dayton. I called at a grocery store one day where liquor is kept. Two Irishmen came in while I was there and called for whiskey. As the first drank, the tears flowed freely, at the same time he caught his breath like one suffocated, or strangling. When he could speak he said to his companion, 'Och Michael, but this is warming to the stomach.' Michael drank and went through like contortions with the remark, 'wouldn't it be foine in a cowl'd frhosty morning?' After they had drank I ask the landlord to pour out a little in a tumbler, I went to my office, got my instruments and examined it. I found it had 17 per cent. alcoholic spirits by weight, when it should have had 40 per cent. to be proof, and the difference in percentage was made up of sulphuric acid, red pepper, pellitory, caustic potash and brucine, one of the salts of *nux vomica*." One pint of such liquor would kill the strongest man. Such are the poisonous, villainous concoctions, which constitute nine-tenths of all the

liquors that are sold throughout the country under the name of brandy, rum, gin, whiskey, wine and beer as beverages, for medicines and to be used at the communion of the Lord's Supper. Is there any warrant in Scripture for the use of such liquors? No wonder that years ago the average life of a drunkard was estimated at twenty years, and now at only three years.

Once more, even on the supposition that some may, as they suppose, use the lighter alcoholic drinks, as domestic wines and beer, without any particular injury to them, they are still called upon by the Word of God to abstain for example's sake. Says the Apostle: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." The law of love requires us to abstain even from things lawful in themselves for the sake of others. This is the very essence of the Gospel spirit. Christ died to save mankind, and with what propriety can one claim to be His follower if he is not willing even to deny himself the use of wine to save his fellow-men? You are a father, you take your daily bitters, because you do not feel well; you harbor a mistaken notion that they will cure the disease, which they probably have occasioned. But how can you expect that your imitative son will not follow your example? Though you may escape the death of a sot, the probability is he will not. You are a mother and pass around your domestic wine to your company; your children partake of it, they acquire a love for the stimulus, and how can you expect they will not become drunkards. You are a young man, perhaps a professor of religion; you drink occasionally, when traveling, or perhaps when engaged in hard labor, under the mistaken notion that

the stimulus will give you strength. You may be able to practice self-control and never become intoxicated, but your friend and companion may by your example be induced to drink, and, like that young man who was induced to drink beer on the 4th of July, may become insane or a miserable inebriate. You are a young lady; you offer the sparkling wine cup to your visitor, and he may yield to the temptation and become a loathsome sot. Eternity alone will reveal the wretchedness, the crime, the ruin of body and soul which one example of this kind may occasion. It is a fact also that no drunkard can be reclaimed, or prevented from relapse after reformation, unless he abstain entirely from alcoholic drinks. Thousands of drunkards have become teetotalers, have lived and died honored and esteemed by their fellow-men. I have been acquainted with many such. They would no sooner take a glass of wine or beer, than they would take a rattlesnake to their bosom. They know very well that a slight sip would bring back the drunken appetite in all its strength. Even the taste of alcoholic wine at the communion, has caused many to relapse into their former drinking habits. Any one that would reform the unfortunate drunkard, whom miserable land sharks have made such, or would prevent him when reformed from relapsing, must adopt and act upon the principle of total abstinence. In view of the facts presented, I am astonished that any man who lays any claim to Christianity can hesitate to abjure the inebriating cup at all times and all occasions.

In the last place, I inquire, If no drunkard shall enter the kingdom of God, what will be the doom of the drunkard makers? The perpetrator of crime and the accessory of it are both guilty. Men have been hanged

for the violation of this principle. It applies to the law of God, as well as to human law. And as drunkards cannot go to heaven, can drunkard makers? Among the Jews if a man had a beast which he knew was dangerous and liable to kill, and did not keep him in but let him go out, and he killed a man, the beast and the man were both put to death. The vender knows his drinks to be dangerous to the pauperism, crime, sickness, insanity and death, temporal and eternal, which intoxicating drinks occasion. Those who knowingly furnish the materials, those who manufacture, and those who sell them, are all accessory, and as such will be held responsible at the divine tribunal. Nay more, the man who holds out the temptation is the chief transgressor. In the case of the drunkard, there may be palliating circumstances. He may have formed the habit when young under the influence of parental example, or by the injudicious advice of a physician, or through ignorance of the deceptive nature of alcohol, when used as a remedial agent. He may have used it thus till he has lost all power of resistance, and he easily becomes a victim to the avarice of the man, who can calmly look upon him, and continue for cents and dimes to sell him the dreadful poison.

The venders of intoxicating beverages are responsible, and God will hold them responsible for the 400 suicides in our country, and the 500 murders which annually result from drinking; for the 98,000 sent to our alms houses, the 100,000 to our jails and prisons, and the 60,000 to drunkards graves, for the 60,000 made drunkards every year as recruits to make good the loss by death in the grand army of 600,000 drunkards who are marching on to a common doom. They are responsible

for the poverty, the wretchedness, the tears and groans of thousands of broken-hearted wives and orphan children. The curse of God rests upon this business. "Woe unto him," says God, "that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Woe unto him through whom offences cometh, "It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones;" that is, seduce him into sin.

Well might good old John Wesley say of such as sell liquid fire, commonly called drams or spirituous liquors: "They are poisonous in general. They murder men by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves, a fire that burns to the nethermost hell! Blood, blood is there: The foundation, the floor, the walls, the roof, are stamped with blood! And can'st thou hope, O man of blood, to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, 'Thy memorial shall perish with thee!'"

Where in the wide domain of crime can you find another that will compare with this in its direful effects upon the community? Eminent jurists and divines have classed it with murder, or have regarded it as exceeding it in enormity. Chancellor Walworth, of New York, gave it as his opinion some years since: "That the time would come, when men would as soon be en-

gaged in poisoning their neighbors wells, as dealing out to them intoxicating drinks to be used as a beverage." Said Judge Daggett, of Connecticut: "Over every grog-shop should be written, in great capitals, '*The way to hell*, going down to the chambers of death.'" Said the learned Judge Cranch, of Washington: "I know that the cup is poisoned; that it may cause death; that it may cause more than death; that it may lead to crime, to sin, to the tortures of everlasting remorse. Am I not then a murderer? Worse than a murderer, as much worse as the soul is better than the body?"

Says Dr. Beecher: "I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain, continues to be in the traffic, to show that he is not involved in the guilt of murder." Says Dr. Sping: "They who keep these fountains of pollution and crime open, command the gateway of that mighty flood which is spreading desolation through the land, and are chargeable with all the present and everlasting consequences, no less than the infatuated victim who throws himself upon the bosom of the rushing torrent, and is borne by it into the gulf of woe." Says an eminent divine to manufacturers and venders: "Upon the dwellings you occupy, upon the fields you enclose, upon the spot that entombs your ashes, there will be fixed an indescribable gloom and odiousness, to offend the eye and sicken the heart of a virtuous community, till your memory shall perish. Quit, then, this vile business, and spare your name, spare your family, spare your children's children such insupportable shame and reproach."

There is probably no crime or sin which is more debasing or hardening in its effects upon him who commits it than this. It withers every generous and noble senti-

ment. It leads to all disregard of truth, substituting for it deceitful words and wicked subterfuges; even leads to the disregard of sacred oaths. It steels the heart against the shame, the squalid penury, the starvation of its victims. The excuses offered by the vender reveal the moral degradation to which it reduces men. "It is a lawful business," says one, "I have a license to sell." Gambling houses are sometimes approbated by law, also the keeping of brothels. May not a man be notoriously wicked and yet not violate human law? The man who is ready without any qualms of conscience, to do a wicked deed, to ruin his fellows, because the law does not interfere, is far down in the scale of morality.

"But I must live. I must support my family." It is not necessary to engage in a business which ruins soul and body in order to live. If it is, then starve! An honest man would choose this alternative. "But if I do not sell others will." Others will steal, rob, commit murder, if you do not. That makes your guilt none the less, if you commit the same crime. "But I sell to temperate men, I do not sell to drunkards." The plea is generally false, but if true, it is a poor excuse. Your shop is the recruiting rendezvous of hell! It is there the drunkard is made. You pander to his appetite until you have kindled up in his bosom a fire that can never be quenched; and all this for a little money! And when you have helped make him a drunkard and he becomes troublesome, when you have got his money, reduced his family to beggary, you disown your workmanship, and express your abhorrence of drunkards. Can you be innocent of their blood? There is a day coming when the consciences of these men of blood which they have stupefied by their covetousness, shall again be quickened and possess tremen-

dous power. A day is coming when they will have the unsupportable anguish of meeting those whom they have polluted, debased and ruined. All who, by the fiery poison which they have furnished, have ripened for eternal woe, will meet them at the judgment day, and pour out upon them their awful execrations. Nor is this always delayed till the judgment. A man who had been furnished by his neighbor with intoxicating drink, and by it had been brought near to the grave, was visited by the author of his ruin, who asked him whether he remembered him. The dying man forgetting his struggle with death, replied, "Yes, I remember you, and I remember your store, where I formed the habit which has ruined me for this world and the next. And when I am dead and gone, and you come and take from my widow and fatherless children the shattered remains of my property to pay my rum debts, they too will remember you." And he added as they were both members of the same church, "yes, brother, we shall all remember you to all eternity."

Well has it been said: "Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appall the nation and put an end to the traffic in spirituous liquors. What if in every dwelling, in every part, from the cellar upwards, through all the halls and chambers, babblings and contentions, and groans, and shrieks, and wailings, were heard day and night! What if the cold blood oozed out, and stood in drops upon the walls, and, by preternatural art, all the ghastly skulls and bones of the victims destroyed by intemperance, should stand upon the walls, in horrid sculpture, within and without the building! Who would rear such a building? Who would attend such stores?"

Oh! were the sky over our heads one great whispering gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us the wailings of the lost whom the commerce in spirituous liquors had sent thither, these tremendous realities assailing our senses, would invigorate our conscience, and give decision to our efforts for reformation. But these evils are as real as if the stone did cry out of the wall, and the beam answered it; as real as if day and night wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall; as real as if the ghostly forms of departed victims flitted about and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land, and the firm earth should open a passage for the wailings of despair to come up from beneath!

Shall we then, who minister at the altar, who stand as watchmen upon the walls of Zion, neglect to lift up a warning voice against such iniquity? Shall we, who profess to be followers of Jesus, hold any fellowship with those who thus dishonor God? Says Dr. Fisk, president of the Wesleyan University, Middletown, Conn.: "It is not enough that a majority of the church keep themselves from evil; if they hold the sacred and protecting banner of the Church over those who cause others to sin, they are verily guilty themselves. The Church by such a course is aiding and abetting this diabolical conspiracy against the bodies and souls of men; do not some of her members use intoxicating liquors? Do they not traffic in the ac-

cursed thing? Do they not hold out on their signs invitations to all that pass by, to come and purchase of them the deadly poison? The Christian's dram shop! Sound it to yourself. It is doubtless a choice gem in the phrase book of Satan." The manufacturer too is guilty. The Church must free herself from this whole business. It is all a sinful work, with which Christians should have nothing to do, only to drive it from the sacred enclosures of the Church, and if possible from the earth. May God help us all, ministers and people, to take such a position in reference to this great evil, so to discountenance in all suitable ways the sale and use of intoxicating liquors, that when the myriads who have been ruined by their use, shall with us stand at the tribunal bar, and inquisition shall be made for blood, our skirts shall be found clear of the crimson stain.

II.

THE BOOK OF BOOKS.

[An address delivered before the Young Men's and Young Ladies' Christian Associations.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3: 16, 17.)

These are the words of the Apostle Paul, addressed to his beloved Timothy. In the context he tells him of the perilous times that should come, when men should be lovers of themselves, covetous boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. He informs him that all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. In view of these things he exhorts him, saying: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith

which is in Christ Jesus." Then follow the words: All Scripture is given by inspiration, etc. The term "All Scripture" applies expressly to the writings of the Old Testament; but it undoubtedly includes the New Testament, much of which was written and received by the churches at this time. We learn that God is the author of the Scriptures, or they are God-breathed. In the language of Peter the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

I cannot now enter at length upon the argument for the authenticity and genuineness of the Scriptures. Suffice it at present to say, that the wonderful miracles wrought, the remarkable prophecies fulfilled, together with the transcendent and sublime moral principles inculcated, reveal the divine origin of the Bible. It must have been from God, for divinity is stamped upon its every page. It cannot have been the work of man. Good men could not have originated it, and imposed upon the world by teaching them to believe it came from God. Bad men could not have originated it, its inculcation of purity, holiness and righteousness forbids such a supposition. No candid man who desired to know the truth ever carefully perused the pages of the Bible, without being convinced that it contained more than human wisdom, and that the holy principles it inculcates are above all mere human teaching. The greatest and best of men have loved this book as God's gift for the uplifting of the race. Says the great metaphysician Locke: "Herein, in the Old and New Testaments, are contained the words of eternal life. It has God for its author; salvation for its end, and truth without any mixture of error, for its matter."

A few days before his death, Daniel Webster drew up and signed this declaration of his belief: "Lord, I believe, help Thou mine unbelief! Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me, but my heart has always assured and reassured me that the Gospel of Jesus Christ must be divine reality. The sermon on the mount cannot be a merely human production. This belief enters into the very depths of my conscience." Said John Quincy Adams: "In what light soever we regard the Bible, whether with reference to revelation, to history, to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

Says Wm. Von Humboldt: "In the books of the Old and New Testaments is a compendium of human thoughts, history, poetry and philosophy, so complete that it would be difficult to find a feeling or a thought which has not its echo in these books. Neither is there much which is incomprehensible to a simple mind. The learned may penetrate deeper, but none can go away unsatisfied." The historian Hume bears the following testimony to the character of Sir Isaac Newton: "In Newton this Island may boast of having produced the greatest and rarest genius that ever rose for the ornament and instruction of the human species." Newton was a humble believer, and bowed reverently before the sublime truths of the Bible. I might refer to Sir Humphry Davy, Boyle, Blackstone, Erskine, Hale and other distinguished and learned men of England to Washington, Judge Marshall Henry and a host of others in our own country, all of whom revered the Bible.

Compared with these men the objectors to the divinity of the Bible, the Porphyrys, the Paines, the Ingersolls are mere pigmies in intellect. The objections themselves indeed are such as prove the truth of God's Word; for they reveal the fact that they come from men of depraved hearts, and perverted intellects. Depraved man is naturally a skeptic; as a deaf man cannot distinguish sounds, or a blind man color, so a hater of God cannot see any loveliness in His character, or any beauty in His truth. He does not like to retain God in his knowledge. "The light shineth in darkness and the darkness comprehendeth it not." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

I. All who will candidly study the Bible will find in it abundant evidence of its divine origin, and of its profitableness, for doctrine, for reproof, for correction, for instruction in righteousness.

1. It is profitable for doctrine. Some men object to having any stress laid upon doctrines. They say it is no matter what a man believes, if his life is only right. They are fond of quoting Pope:

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."

Now, to say it is no matter what a man believes, if his life is right, is just as absurd as to say it is no matter what a man's fundamental principles are, if he is only outwardly moral; or it is no matter how filthy the foun-

tain is if the stream is only pure. The truth is a man's principles, his beliefs lie at the foundation of his character. God holds men responsible for their beliefs and religious views, and justly, for those views are largely dependent upon their inclinations and their will. Said F. W. Newman: "I do not call myself a Christian, because Jesus Christ claims obedience, and I do not choose to obey." This tells the whole story. Those who are willing to obey find no difficulty in believing.

The great doctrine of the power, wisdom and love of God, of the atonement, of repentance towards God and faith in the Lord Jesus Christ, of regeneration, of love to God and man, of the judgment and the retributions of eternity, are essential to the formation of a true Christian character. Every one who would be steadfast and useful to his fellow-men must become familiar with the doctrines of the Bible, and so must he who would become a Christian. He who does not believe in the doctrine of repentance will never repent. He who does not believe in the doctrine of regeneration, will not be raised to newness of life. He who does not believe in the doctrine of faith in the Son of God as a means of salvation, will never seek Christ and never be saved. He who does not believe in the duty of exercising love to God, as well as man, will never have that operative principle in his soul leading him to make sacrifices for the advancement of Christ's kingdom.

2. It is profitable for reproof. It contains truths well calculated to reprove, truths that produce conviction of sin, and lead to repentance. It teaches the deceitfulness of the human heart, the danger of losing the soul, of being banished forever from the presence of God. Men are exhorted to lay aside all filthiness and super-

fluity of naughtiness, and to receive with meekness the engrafted word, which is able to save their souls. We are informed that if we walk in the spirit, we shall not fulfill the lust of the flesh. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." There is not a vice in the whole catalogue of vices, that is not held up to reprobation, not a virtue that is not commended and held up for imitation.

3. It is profitable for correction, or for "setting one right." If men stumble it is good for righting them up. It leads them to be watchful, to walk circumspectly, to make straight paths for their feet. If they deviate from the right way, fall into errors of doctrine or practice, it is profitable for the correction of these errors. It presents the most weighty motives for the exercise of thought and consideration, and for uprightness and integrity of life and action.

4. It is profitable for instruction in righteousness, or for that instruction which works unto righteousness. The instruction in righteousness is contrasted with instruction in worldly rudiments. As the Apostle said to the Colossians: "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using;) after the commandments and doctrines of men." The word translated instruction implies disciplining or

training, "training by instruction, warning, examples, kindnesses, promises and chastisements." God trains His people by instruction, in revealing himself to them, and the way of salvation through Christ; by warning and holding before their minds the danger of coming short, or of failing, of the great salvation; by setting before them examples of godly men, as Abraham, Elijah, Daniel and Paul; by "exceeding great and precious promises, that by these they might be partakers of the divine nature, having escaped the corruption that is in the world through lust;" by chastisements, as a father trains his child; for whom the Lord loveth He chasteneth, and scourgeth every son He receiveth. Chastening yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.

II. But the end of all training by instruction in doctrines and precepts, by promises, examples and chastisements, is, that the man of God may be perfect, thoroughly furnished unto all good works. The Word of God furnishes a perfect equipment for the Christian. He needs to avail himself of all that it furnishes for his own defense, and for rescuing others from the thralldom of Satan. He needs to put on the whole armor of God to be girded with Gospel truth, to have an intimate acquaintance with its great facts and principles; to have on the breast plate of righteousness, that righteousness which belongs to the new man in Christ Jesus; his feet shod with the preparation of the Gospel of peace, ever ready for marching orders; taking the shield of faith, that he may be able to quench all the fiery darts of the wicked; and the helmet of salvation and the sword of the spirit which is the Word of God.

The Bible is a wonderful book. It has a wonderful adaptation to the various conditions and circumstances of men. The doctrines, counsels and promises are adapted to every species of intellect, to the learned and to the ignorant. There are mysterious depths that cannot be sounded by the most exalted human mind, (the same must be true of all the works of the Infinite,) and yet the way of salvation is made so plain that the feeblest intellect need not miss it. It prescribes the duties of all classes, of the ruler and the subject; of parents and children, the duties which we owe to our families, to our country, to the world, and to God. It tells us how we should treat our friends and our foes. It gives us rules for the regulation of the conduct, for the government of the tongue, the thoughts and the desires.

It is adapted to the aged, to those in middle life, and to the young, to man in prosperity and in adversity, in circumstances of joy and exaltation, and of suffering and depression. Whatever may be man's condition or relation in life, the Bible is adapted to fit him for his station and the duties which grow out of his relation to his fellow-men and to God.

God calls upon all men to enlist in His service, and He has a work for every one to do. Men are not bought with a price and brought into the kingdom to sit down at ease and enjoy themselves, but they are brought in to do efficient work for the Master. There are various associations connected with the church, which have their special fields of labor, all aiming at the one great object, the conversion of the world.

One of the agencies for this end is the Young Men's Christian Association and the Young Ladies' Christian Association. No Christian work is more important.

The object of these associations is to afford mutual aid in building up a robust Christian character and to convert the young and prepare them for efficient work for Christ. There are especial reasons why Christian effort should be put forth to save the young. They are exposed to peculiar temptations. In every city and village there are haunts of vice, and boys and young men are enticed into them. Saloons with curtained windows, dance halls, beer gardens, billiard rooms, low theatres, are temptations in every community. Bad books are circulated, and lessons are taken on the corners of the streets of depraved and filthy mouthed young men. With such instruction, it is no wonder that boys grow up reckless, and become pests in school and nuisances in the community. Boys are apt scholars when they have wicked teachers, and wicked examples before them. How important it is by parental influence and the influence of Christian young men to save those who are thus in danger of being led to ruin. The main efforts of Christians should be to save the children and youth. If they are not brought to a saving knowledge of the truth in their youthful days they probably never will be.

The hopes of this nation and of the Church depend upon the training of the rising generation in the ways of virtue and piety. The energies of Christians ought to be directed to this end.

I wish to dwell a little upon the work of the Associations in colleges, for in that work we are most deeply interested. This is the work which lies nearest to us, and in which we can do most. This department of the Christian Associations is confessedly the most important. The young men and young women in colleges are forming habits and choosing their avocations and qualifying

themselves for their life work. They will become centres of influence wherever they may reside. Where in life and under what circumstances can Christian young men and Christian young women do more for Christ than when in college? Colleges have been greatly blessed by these associations. Many revivals have occurred through their influence. The Philadelphian Society of Princeton College is the oldest religious association of college students in America. It was organized in 1825. Through its influence the college was repeatedly blessed with revivals of religion, so that from the origin of the society to the present day, few classes have passed through the college that have not at some period of their course enjoyed a special outpouring of the Holy Spirit. A remarkable revival occurred in the early part of 1876, in which more than 80 of the students made a public profession of their faith in Christ.

At the opening of the college year of 1878-79 at Carleton College, Minn., the Association had a membership of only 18. But they were earnest workers, and soon increased their number. They sent fifteen delegates to the State convention, from which they returned greatly enthused with the work. A revival soon took place, and every member of the four college classes took a stand on the Lord's side. At the second conference of college Young Men's Christian Associations held in connection with the international convention at Baltimore last May, the object of the meeting was stated by the college secretary to be: "To consider in all its bearings the practical question: How **can** we as students work most effectively in our colleges for Christ?" The topics discussed were the following: 1. Personal work. 2. The college prayer-meeting. 3. The maintenance of

home and foreign missionary spirit among college students. 4. Bible study. 5. Inter-collegiate work. There were interesting remarks made upon each topic. It was urged that personal work is absolutely indispensable in persuading the unconverted to accept Christ, and in leading students to unite with the association. Several suggestions were made as to how the college prayer-meeting can be made interesting and profitable. It was recommended among other things, that a list of subjects covering the entire year, be printed on cards and distributed among the students.

To maintain a missionary spirit it was remarked that every college association should have a missionary committee; a regular missionary meeting once a month; that the reading room should be supplied with missionary papers, etc., and that the committee should correspond with some institution of learning located at a mission station, and with some missionary in the field. Upon the topic of Bible study, it was said that the Christian is absolutely dependent upon the Word of God for all practical and successful methods of Christian work; that he must "learn from it how to awaken the indifferent, and how to deal with inquirers." Upon inter-collegiate work, it was said that "correspondence among colleges has proved effective during the past two years, in awakening a wide spread interest in Christian work," and that the conventions held are means of stimulating the work, and many revivals have been the result.

I have thus briefly referred to Christian work in colleges as encouragement to those I am addressing. I rejoice at the good work done here by the Y. M. C. A., and the Y. L. C. A., and nothing could give me greater pleasure than to see them prosper through the blessing

of God, and become still more efficient in laboring for the salvation of fellow students that have no hope.

This week was set apart as a week of prayer by the international convention held at Baltimore last May, and by the world's convention at Geneva, Switzerland (in which eleven nations were represented by 250 delegates), so that this season will be observed in all parts of the world. Association members numbering 250,000 will unite in asking God's blessing upon this work. If all these in faith unite in petitions at the throne of grace, can we doubt that God will pour out His Spirit in rich effusion, wonderfully blessing His people with revivals, and bringing sinners out of darkness into His marvelous light?

The baptism of the Spirit is what these associations need that they may have spiritual life, and be efficient agencies for the advancement of Christ's kingdom. The great danger is that these associations, as well as all other Christian organizations, will be mere lifeless machines, or mere skeletons without any spiritual life. There is danger that there will be a round of formal duties without the accompaniment of God's spirit.

We have, as we have heard to-day, every encouragement to come before God with earnest, believing prayer. The promises of God are rich and full, are yea and amen in Christ Jesus. All things whatsoever ye shall ask in prayer believing ye shall receive. Whatsoever ye shall ask in my name, says Christ, that will I do that the Father may be glorified in the Son. This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. His will is to pour out His Spirit in answer to prayer. If ye being evil, know how to give good gifts unto your children, how

much more shall your heavenly Father give the Holy Spirit to them that ask Him?

In answer to united believing prayer, may God's richest blessings descend upon this Young Men's Christian Association, and the Young Ladies' Christian Association, upon the college, and upon all the associations throughout the world, and may the Christian young men and Christian young ladies of our day be consecrated for active, aggressive service in the Church of Jesus Christ.

III.

DISSERTATION ON LOVE.

Love your Enemies.—Matthew 5: 44.

Love, and especially love to those who injure us, is the crowning excellence of the Gospel. It is this that distinguishes it more than anything else from all other systems of religion, of philosophy, and of morals. Search the records of antiquity, the writings of ancient philosophers and moralists, and you will find some valuable precepts, some wise sayings, but none to be compared to this. Modern civilization, with all its moral precepts and high refinements, presents nothing that can afford a comparison. This is a sentiment that finds no place in the heart of the natural man. It is implanted there by grace alone. It is a new lesson which the believer has to learn; and one of the most difficult lessons too. But it is one that must be learned by every one who would be a follower of Christ. Very rare it is that the true Christian can pass through this world in the faithful discharge of his duties, without encountering opposition, and awakening enmity. If the meek and lowly Saviour had heaped upon Him all the indignities that hate and malice could invent, His servants, however Christ-like they may be, cannot expect to be exempt, if they are faithful. "Remember," says Christ "the word that I said unto you, the servant is not greater than his Lord.

If they have persecuted Me, they will also persecute you." It is true, the young convert, in the morning of his spiritual life, may in the providence of God, have but little occasion to exercise this grace, but as he advances in the school of Christ, he will find that severer lessons are given; that to be made meet for heaven there is need of exercising, and of developing patience, forbearance and a spirit of forgiveness; and abundant opportunities are afforded for the exercise and strengthening of these graces.

THE NATURE OF LOVE.

What is implied in the duty enjoined? Here we need carefully to discriminate. The precept certainly does not mean that we should exercise the love of complacency towards our enemies, that we should approve of their conduct. If our hearts are right, we cannot approve of wrong doing towards ourselves or others. We cannot be indifferent in regard to it. A clear perception of the wrong, and a strong disapprobation of it, are not at all opposed to the deepest love.

It does not imply that we do not keenly feel the injuries done us. God has created us with keen sensibilities. When great wrongs are inflicted upon us, we feel deeply under them. Some are by nature more sensitive than others, but none can be entirely insensible to abuse. We are not required to destroy our constitutional susceptibilities, but to control them; and happy are we if God gives us grace for this purpose.

We are not forbidden by this precept to endeavor to prevent injury to our persons, our reputation, or our property by all laudable means. If our life is put in peril by the assaults of wicked men, it may be a duty to

defend it by physical force. The law of love does not require us to be passive when attacked by an assassin, any more than when attacked by a wild beast. If one seek to take from us our property by fraud, it may be a duty we owe to ourselves, to our families, and to the community at large, to resist by a proper legal process the fraudulent attempt. If one's character is aspersed, if false representations are circulated abroad detrimental to his reputation, it may be proper to give a true statement of those transactions which have been misrepresented to the detriment of his influence. These things may be done in perfect consistency with love to the one who has inflicted the injury.

We are not required tamely to suffer the interests of the community to be sacrificed. That easy good nature or indifference which makes no discrimination between virtue and vice, and puts forth no effort to promote the former and to suppress the latter, is far removed from the spirit of the text. Love incites to active effort to prevent the corruptive influences of wicked men from working in a community to destroy its morals. It will not cause one to sit still unconcerned when the flood-gates of vice are being opened up to deluge the land, and thousands are borne away to the gulf of perdition. It would sedulously guard the rights and promote the highest good of all.

But the text does enjoin the exercise of true benevolence, good will to all; to enemies as well as to friends. It enjoins us to seek to do them good, to promote their temporal and eternal well-being. Love ever seeks to bless those towards whom it is exercised. It shields the mind from prejudice. It puts the best possible construction upon evil actions. Love covereth a multitude of

sins. It thinketh no evil. It throws its mantle over the faults of others. It is unwilling to believe any thing to their discredit while it is possible to refer their actions to right motives. It apologizes for wrong actions when it can. How entirely different in character is the same act as viewed by a friend and as viewed by an enemy. To the prejudiced mind of an enemy, molehills become mountains, trifling faults are magnified into crimes, while to a loving friend even great faults dwindle into insignificance. Love to enemies will cause one to place the lowest estimate upon injuries received. It will be careful not to exaggerate them. It will write injuries in the dust, but kindnesses in marble. It will induce us to indulge in pity and compassion rather than mind indignation even when we are greatly wronged. Love will engender a spirit of prayer rather than of cursing, call forth words of kindness instead of words of bitterness, and lead one to rejoice in the happiness of an enemy and to feel sorrow for his misery.

The text undoubtedly implies that we should meekly and patiently bear the injuries inflicted upon us, *unless by so doing we manifestly sacrifice a greater good*. I have said that it does not forbid our acting in self-defense when our lives, our property and influence are in jeopardy. When our Saviour says, "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also," He evidently refers to the forbearance which we should exercise under those petty insults and injuries which cause a large share of the quarrels that occur, and especially does He refer to the spirit we should manifest under such circumstances. That love which beareth all things, endureth all things, which is patient under wrong, disarms enmity, and if generally

exercised it would prevent most of the dissensions and heart-burning strifes of the world. Christian meekness has great power over the human heart. Many a wicked man has been led to repentance through its influence. When the Rev. Mr. Cennick was once preaching he was assailed by a mob. He says, in giving a narration of the circumstances: "The mob fired guns over the people's heads, and began to play a water engine upon brother Harris and myself. They also played an engine upon us with grounds of beer barrels, and covered us with muddy water from a ditch; they pelted us with eggs and stones, and fired their guns so close to us that our faces were black with powder, but in nothing terrified, we remained praying. In the midst of the confused multitude, I saw a man laboring above measure, earnest to fill the buckets with water to throw upon us. I asked him, What harm do we do? Why are you so furious against us? We only come to tell you that Christ loved you, and died for you. He stepped back a little for room, and threw a bucket of water in my face. When I had recovered myself, I said, My dear man, if God should so pour His wrath upon you, what would become of you? Yet I tell you that Christ loves you. He threw away the bucket, let fall his trembling hands, and looked as pale as death; he then shook hands with me, and parted from me, under strong convictions." Such is the power of that "love that suffereth long and is kind." There is also true nobility in such a spirit. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

A spirit of forgiveness is an element of this love. It forbids a spirit of retaliation. Punishment for crime is just as a means of protection; the magistrate may pro-

nounce the sentence of the law; the life of a nation may be defended; but penal inflictions by way of revenge are antagonistical to the whole tenor of the Gospel. "Avenge not yourselves, but rather give place unto wrath: for it is written vengeance is mine; I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

To do good to an enemy is not congenial to the proud, selfish mind. Grace alone can induce such a disposition. Turbulent, irascible, implacable, virulent, was the character given to the greatest hero by one of the poets of antiquity. High spirit, proud ambition, and implacable resentment, have gained the admiration of the world. They have been classed among the noblest virtues. They have called forth the approving narrative of the historian, the eulogy of the orator, and the song of the poet. I need not say how entirely opposite are these characteristics to those which the great Teacher enjoins. Love implies humility instead of pride, meekness instead of resentment, forgiveness instead of revenge. Love worketh no ill to his neighbor, whatever may be his character. The only revenge which it seeks is to melt the heart of an enemy by deeds of kindness.

This point is well illustrated by an anecdote respecting two farmers that lived side by side. One of them was a good man, of gentle disposition; the other was quarrelsome. He hated his kind neighbor and was constantly endeavoring to vex him, and to get into a quarrel about trifles. One summer he had mowed down a large field of grass, and leaving it out to dry, he went away from home. While absent, there came up a storm of rain. While the clouds were gathering, the pious man saw the

exposed condition of his neighbor's hay, and he thought it would be a good opportunity to show a good man's revenge; that is to return good for evil. So he took with him his hired men and got his neighbor's hay all safely into the barn. When the quarrelsome man came home expecting to find his hay all spoiled by the rain, and found it had been taken in by the man he had so much injured, it cut him to the very core. From that hour the evil spirit was cast out of him. He became obliging and kind.

THE EXERCISE OF LOVE.

Love to enemies, then, being a duty, a fundamental duty, resting upon every Christian, we do well to contemplate the motives which should impel us to its performance.

It is enforced by the command of Christ. He is our legislator. We take Him as our prophet and our teacher. He being infinite in wisdom, knows what we need to prepare us for heaven. There can be no error in His teaching. He is our master. We are bound implicitly to obey His commands. If we are His, if He abides in us and we in Him, we shall delight to do His will. "If ye love Me," says Christ, "keep My commandments." Love prompts to entire devotion. "Every drop of my blood thanks you," cried a condemned criminal, as he cast himself at the feet of Doddridge, who had procured his pardon, "for you have had mercy upon every drop of it, wherever you go, *I will be yours.*" The love of Christ constraineth us to yield obedience. Said one of the early Christians on whose heart the pure flame of love burned brightly: "It seems to me much more bitter to offend Christ than to be tormented in hell."

This duty is enforced by the example of Christ. He left His throne, became incarnate, patiently suffered all the indignities that malice could invent, and died the most ignominious death, for whom? For the righteous? No. For the good? For friends? Though scarcely for a righteous man will one die, yet peradventure for a good man, for a kind benevolent friend, some would even dare to die. No, it was not for such that Christ suffered on the cross. But God commendeth His love toward us in that, while we were yet sinners, Christ died for us. The love of Christ as manifested in His life and death is without a parallel. It stands forth in all its glory and majesty as the world's only hope. What infinite condescension! What patient endurance of wrong! When He was oppressed and afflicted, when He was brought as a lamb to the slaughter, He opened not His mouth. When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him who judgeth righteously. In this He set us an example that we should follow in His steps. And what an example of forgiving love did He give to a proud, selfish, implacable world, as, suspended on the cross, pierced with nails, amid the scoffs and jeers of malicious foes, he uttered that memorable prayer, "Father forgive them, for they know not what they do!" Well might the infidel Rosseau exclaim, "Socrates died like a philosopher, Jesus Christ like a God." His love was especially manifested to His bitterest enemies. How in view of the cross, He wept over Jerusalem, that devoted city, and exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace." He commanded His disciples also to begin to preach repentance and remission of sins at Jerusalem. Salvation was first

offered to His murderers. In accordance with His command, Peter, on the day of Pentecost, said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles: "Men and brethren, what shall we do?" Then Peter said unto them, remember, to those who had crucified the Lord, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins."

Now Christians are followers of Christ. His example is given us for our imitation. "Whosoever will come after me," says Christ, "let him deny himself, and take up his cross and follow Me."

Again, this love indwelling is the best evidence of acceptance with God. Our acceptance with Him, is, indeed, suspended upon it. Without it we cannot be accepted. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." He who prays, "forgive us our trespasses, as we forgive them that trespass against us," and at the same time cherishes hatred and an unforgiving spirit, in reality prays that God may not forgive him. There is no love to God in that heart where ill will dwells, and no meetness for the society of Heaven. "He that loveth not, knoweth not God, for God is love." "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is only as we bear the image of Christ, and possess His spirit that we

can have any assurance that we are His, and are accepted of God.

Again, as we desire happiness here or in the world to come, we must cultivate a spirit of love. Without it we cannot be happy in this world, and without it heaven would be no heaven to us. In the community where strife abounds, in the family where discord reigns, and in the heart where evil passions dwell, there is misery, a hell on earth. The malignant demon must be cast out of the heart, before peace can become a guest. He who cherishes in his bosom prejudice, resentment, hate, revenge and kindred passions, is cherishing vipers that will poison the very life-blood of his soul. But where love reigns there must be peace and joy. Let it kindle and burn on the altar of the heart, and it will shed the light, and the bliss of heaven through all the soul. Nothing can harm him who is thus united to God. Injuries will not mar his peace, but will drive him closer to his Saviour, and secure for him more of the indwelling of the Holy Spirit. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." Does any one thirst then for solid happiness, such as cannot be wrested from him? Here it may be found. Love your enemies and nothing can harm you. Love your enemies and your joy no one taketh from you. He that thus loves is brought into so close union with God, that his peace must be as a river. With his Father's smiles resting upon him, with his Saviour near him, with the Holy Spirit indwelling, he has on earth a foretaste of heaven. No injurious treatment can rob him of his enjoyment. Perils, persecutions, sword nakedness, none of these things move him, as he trusteth in the Lord and dwells in perpetual light.

In closing let me say, in order to exemplify this precept, we need constantly to seek the aid of the Divine Spirit. It is through His influences that all the Christian graces are cultivated. "Walk in the Spirit," says the apostle, "and ye shall not fulfil the lust of the flesh."

We need to keep the example of Christ continually in view, ever looking unto Him, "the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

If we would have all our evil passions die out, we must get near the cross. We must linger there, if we would have love to God and man burn brightly and steadily on the altar of our hearts. Love begets love. We cannot think of the kindness and love our friends manifested to us in days gone by without awakening in us deep emotion. Meditation upon the matchless love of God as manifest to us through Christ, is calculated to stir our souls to their very depths, and to awaken the warmest gratitude, and enkindle that love which nothing can quench.

The more intimate our fellowship with God, the nearer we come to His great heart of love, the more easy shall we find it to be to love our enemies. We cannot have intimate fellowship with the great and good of earth without imbibing more or less of their spirit, and having our characters moulded by them. But much more do we feel the transforming influence of God's grace, while we essay to worship Him and seek His gracious influences. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord."

IV.

DISSERTATION ON FAITH.

Now faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11 : 1.

The object of the apostle in this epistle was to keep those to whom it was addressed from apostatizing from the Christian religion. They were exposed to great trials and persecutions, and were in danger of relapsing. Nothing could keep them from apostasy but faith in God. The apostle had said near the close of the preceding chapter, "Now the just shall live by faith." That is, by a calm trust or confidence in God they could withstand all temptation and persevere under the greatest discouragements and calamities to which they might be exposed. As he was addressing Hebrews he calls to their mind the example of the patriarchs who were illustrious for their strong faith under trying circumstances, and holds them up as worthy of imitation. He commences by stating the *nature* of faith and then illustrates its *power*.

The term faith is used in different senses in the Word of God. It is sometimes put for the whole Gospel, as in Galatians 1 : 23. "They had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed."

In Jude Christians are exhorted to contend earnestly for the faith which was once delivered to the

saints. In these passages faith is put for the whole system of revealed truth, it being the fundamental principle in that system.

Faith is used again to denote a mere intellectual assent to the truth, as the term is frequently used in common parlance. James speaks of a dead faith. The devils have this faith. They believe and tremble. They assent to the truths of the Gospel, but these truths have no practical effect upon them.

Faith also is used to denote that vital union to Christ, which is operative, connected with good works, a faith that works by love and purifies the heart. This is evangelical faith, or the faith that brings salvation.

In further considering this subject, I shall speak first of the nature of saving faith, and second of its effects.

THE NATURE OF SAVING FAITH.

Faith is said in the text to be the *substance* of things hoped for. The word *ὑπόστασις*, rendered *substance*, is used in four other places in the New Testament. It occurs in 2 Corinthians 9: 4; 11: 17; Hebrew 3: 14, where it is rendered *confident* and *confidence*; as, "we are made partakers of Christ, if we hold the beginning of our *confidence* steadfast unto the end. In Hebrews 1: 3, it is translated *person*, where Christ is said to be the express image of the person of God, that is of His substance or essential nature. The word literally means that which is placed under, as the ground, basis, foundation, support. It also means *substance, existence*, that which is real in contradistinction from that which is imaginary or deceptive. This is undoubtedly the meaning of the word in the text. Faith is the substance of things hoped for, that is, it makes things unseen real to the

mind. Our souls rest upon revealed truth in respect to them in perfect confidence. We do not see the things of eternity. God, heaven, the angels, the redeemed in glory, the crowns of victory, harps of praise, are not made known to us by sight, but they are made as truly real to us through faith. We act as if we saw them. Faith supplies the place of open vision. The things pertaining to Christ, to heaven and hell, are no longer shadows or dreams of the imagination, but the mind lays hold of them as substantial realities. They are seen by the eye of faith, as though they were presented to the natural eye.

It is the evidence of things not seen; of the existence of God, of the glories of the future world. The word rendered *evidence* means also proof or an argument that convinces. It is a convincing argument, of things not seen. He who takes God at His word, and relies implicitly upon His promises, verifies them. He has the best of all testimony, the testimony of consciousness that His promises are sure, are yea and amen in Christ Jesus.

There are numerous passages in the Word of God, which go to show that faith is the same as trust or *confidence*. In the Old Testament especially are many passages in which *trust* is used as synonymous with faith, as in the following: Trust in the Lord with all thine heart, and lean not to thine own understanding. O Israel, trust thou in the Lord, He is their help and their shield. O Lord of Hosts, blessed is the man that trusteth in Thee. They that trust in the Lord shall be as mount Zion, which cannot be removed but abideth forever. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.

The same word that is rendered *believe* is also rendered *commit* in John 2: 23-25: "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man, for He knew what was in man." He did not put trust or confidence in them, because He knew their true character.

Saving evangelical faith then is nothing short of trusting in Christ for salvation, a committing of the soul, the whole being to Him. In the language of another, "Christ is the bread of life, faith is the mouth of the soul, that eats and feeds upon Him. Christ is the mystical brazen serpent, faith the eye of the soul that looks to Him for healing. Christ is the stronghold cast open to the prisoners of hope, faith the foot of the soul, that runs into Him for shelter."

There are many exercises of mind implied in faith. It implies an intellectual apprehension of the truth. I cannot believe what I do not understand. Faith is based upon testimony, and I must know what the testimony is before I can believe. I can believe facts upon testimony that are mysterious to me, facts that I cannot comprehend. The world as well as the Bible is full of such facts. Most of the facts of science are of this kind, even though they may be demonstrated. All facts pertaining to infinity are of this class. They must be beyond the comprehension of the finite mind. Yet the testimony of God in regard to the facts we may safely rely on. I can believe facts in regard to mesmerism upon testimony, although I may not be able to account for them. But though I may not know why the facts are, I must know what they are before I can give credence to them.

But the *fullest assent* to the truth, the strongest conviction can never amount to evangelical faith. The

truth of God may make a deep impression, may excite the emotions to the highest degree, and still there be no faith. A man who is addicted to his cup, a slave to his perverted appetite, may see clearly that he is on the road to ruin, and he may feel at times deeply the galling chains, and desire to break them off, yet never change his course. So one under the bondage of sin may see clearly his condition in the light of God's truth, and may have any amount of sorrow in view of his condition, without ever changing his course, or exercising faith in God; many have thus lived and died in despair.

This leads me to say that faith implies true *repentance*. Some theologians regard repentance as preceding faith, and others as following it. But they are really concomitants; the one necessarily implies the other. No one can exercise faith in God while in rebellion against Him. The child that is self-willed and stubborn, as it sits pouting by itself, is filled with mistrust. It has lost confidence, but when it yields, comes back penitently and falls into its mother's arms, confidence is restored. So the sinner, while living in rebellion against God, is filled with mistrust. He has no confidence in the love and mercy of God. But when he repents and comes humbly to sit at the feet of Jesus, the mind lays hold of the promises with unshaken trust.

On the other hand, the sinner cannot truly repent without exercising faith; for repentance implies not only sorrow for sin, but a forsaking of it. Unbelief is one of the greatest sins to be repented of. Indeed it is the foundation, the root of all sin. There can be no greater indignity offered to God than to discredit His word, to withhold from Him confidence, in view of what He has done for man's salvation. He that believeth not God,

hath made Him a liar. This sin must be put away, there must be a complete change of mind, a change in the governing purpose, choice or preference of the soul, which constitutes true repentance, in order to the existence of evangelical faith.

It implies love, love to God and man. When love reigns in the family, the church or community, there is mutual confidence. But when love is absent, and hatred takes up its abode, confidence gives way to jealousy, suspicion and all evil surmises. Love and confidence are inseparably connected, as are also hatred and distrust. So it is with man as to his attitude toward his Maker. If he has confidence in God, if he credits what is revealed of Him, His attributes, His infinite love and condescension manifested toward a lost world, he will necessarily have his heart drawn out in love to Him. If he loves Him he will trust in His love. The strength of his love will be exactly equal to the strength of his faith. The faith that brings salvation works by love and purifies the heart. It implies an obedient heart; the giving up of all self-will, and the making of the will of God our own. St. Paul says: Abraham was not justified by works, but he believed God and it was counted unto him for righteousness. James shows that there is an inseparable connection between a living faith and good works. He asks: "Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar?" "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." That is, he showed by his obedience that his faith was such as secured the blessings of God. Though the offering up of Isaac took place many years after he believed and received the promise, yet the moment he committed himself

to God in faith, there was included in that act virtually, and in the sight of Him who reads the heart, obedience to all His commands. Wherever there is not this heart obedience, there is not a living, acting faith. A firm trust in the goodness and power of God, will lead one to lay his Isaac upon the altar; to give up his time, his property, his talents to be used as God directs. The language of the true believer is: Not my will, but Thine be done; had I a thousand hearts to give, O, Lord, they should all be Thine.

Faith is the root from which spring all the Christian graces. "Add," says the apostle, "to your faith, virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." The word translated add means supply, as the ancient chorus leaders supplied the music on occasions of rejoicing. Supply to faith virtue and the whole train of graces. Faith, as one has well said, is the leader of the choir; virtue, knowledge, temperance, patience, godliness, brotherly love and charity, are marshalled under faith as their leader, to swell the praises of Christ, from an obedient and loving soul. Faith is the clef which gives the key in which these seven notes of the perfect scale are sounded. Faith organizes and sustains the chorus, and has a place for each in its well trained band. When all are assembled, faith drills them into harmony. But if any one be wanting, faith itself appears defective, and the soul is out of tune. It is as if the first violin were wanting at a philharmonic concert, or the trumpet obligato should fail to sound in the resurrection scene of Handel's Messiah. Therefore these virtues are graduated to each other and linked together as one. Faith implies them all.

THE EFFECTS OF FAITH.

Having spoken of the *nature* of faith, I pass to notice its effects. Faith in Christ secures our justification, adoption, salvation. Being *justified* by *faith*, we have peace with God, through our Lord Jesus Christ. (Romans 5: 1.) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." (Galatians 2: 16.) "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." (Acts 10: 43.) "As many as received Him, to them gave He power to become the sons of God, even to them that *believe* on His name." (John 1: 12.) "For ye are all the children of God by *faith* in Christ Jesus." (Galatians 3: 26.) "He that believeth on the Son hath everlasting life." (John 3: 36.) "For Christ is the end of the law for righteousness to every one that *believeth*." (Romans 10: 4.) "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31.) "For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3: 16.) These few passages out of the many that might be quoted, are sufficient to prove that salvation is secured through faith in Christ.

Nor is faith an arbitrary condition of salvation, as some suppose. It is a natural and necessary condition. The way of salvation through faith is perfectly philosophical. Happiness and holiness are inseparably connected. The true life of the soul can be found only as it becomes assimilated in character to God. Let the sinner be translated to heaven, and the holy place would be no heaven to him. He would desire the rocks and the

mountains to fall on him to hide him from the face of Him who sitteth upon the throne.

Men may dream of reaching heaven by substituting something else for faith, they may go on pilgrimages, may torture themselves, go to the stake it may be, attend to the externals of religion, pride themselves upon external morality, yet it will forever remain true, that without holiness no man shall see the Lord. None shall have right to the tree of life and enter in through the gates of the city, but they that do His commandments. Now, holiness pertains not to external acts, but to the ultimate intention, the governing purpose of the soul. External acts have no moral character; for character is determined by the intention. As a man thinketh in his heart so is he. The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. Man can be prepared for happiness only by an inward transformation, a change of heart from selfishness to benevolence, from sin to holiness. Man cannot be made holy by physical, but by moral power. Dead in sin he can be raised to newness of life only by the presentation of motives which shall lay hold upon his mind and awaken new thoughts and new desires. When the character and claims of a holy God are distinctly seen by the mind, conviction seizes hold of it, but the law has no power to lead to the forsaking of sin. The cross of Christ is the only attractive power that can draw the sinner from the love of sinful ways. Says the apostle: "We preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness, but to them who are called both Jews and Greeks, Christ the power of God, and the wisdom of God." Christ himself said, If I be lifted up I

will draw all men unto Me. Love has immense power. The boundless love of God as manifested in the self-denial, the suffering and self-sacrifice of Christ for man's redemption, is the power that wins the wandering soul back to God, when nothing else can. How can this transforming power be exerted upon the soul except as faith is brought into exercise. Faith in Christ is the channel of communication between the soul and God, which brings to it the attractive influence of God's love, and stamps upon it His image. God was in Christ reconciling the world unto Himself, winning the confidence of man by His condescending mercy and compassion, that He might bring him near to Himself and raise him to newness of life.

As I have already intimated good works are the necessary effect of faith. Faith will induce obedience, it will control all the actions of life. Christ lives and reigns within. The eye of the mind is ever towards the cross. Selfishness dies, self-denial for Christ becomes delightful. Benevolence continually gains strength. Appetite and passion are kept under control. The tongue is bridled. Love to God and man shapes every act. How shall I honor God in the use of the talents I possess, is a question ever present to the mind.

If a man's faith does not show itself by good works, if it does not lead him to be honest and benevolent, to be kind in the family, to exercise love towards his brethren in the church, to keep the control of his temper, and in all his intercourse to endeavor to illustrate the power of the Gospel in his life, then is his faith dead. It is not the faith that unites to Christ.

Faith nerves the soul with energy. A strong faith makes a strong will. It underlies all great actions—men

who have distinguished themselves in the world, have possessed strong natural faith. Great prodigies have been wrought by strength of such faith. It was this that gave to Columbus that energy and perseverance necessary to the discovery of a new world. Faith gave to Napoleon Bonaparte that indomitable will which led him to overcome all but impossibilities. It is faith in its natural aspect which makes men successful inventors, discoverers, conquerors, martyrs. But religious faith arms the soul with still greater power. He who has this faith has the power of adding the infinite to the finite. Jehovah is his strength. Infinite power is pledged for his protection. There are promises rich and full on which he relies.

It was this faith that gave strength to the ancient patriarchs who subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. This made David strong in God. He could say, the Lord is my rock and my fortress and my deliverer; my God, my strength in whom I will trust, my buckler and the horn of my salvation, and my high tower.

This nerved the soul of Nehemiah, whose language was "should such a man as I flee?" Gave firmness to Paul, who in the face of dangers and death could say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." To Polycarp, who when urged to blaspheme Christ on pain of death, replied, "Eighty and six years have I served Christ, and He has never done me any injury; how can I blaspheme my King and Saviour? and when threatened with burning alive, declared, I fear not

the fire that burns for a moment; thou knowest not that which burns forever and ever."

The power of a believing soul is derived from its alliance with Omnipotence. "All things are possible to him that believeth."

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, it shall be done."

Faith overcomes the world. "This is the victory that overcometh the world, even our faith." It enables us to overcome by bringing us into vital union with Him who gained the victory over sin, death and the grave. It makes the promises ours, and affords us a shield against the fiery darts of Satan.

This telescope of the soul brings heaven near, and presents to the mental vision our blessed inheritance with wonderful distinctness. When the glories of the heavenly world are thus presented, how insignificant in comparison are the honors, the riches, the pleasures of this world, which cause so much anxious toil, and enlist so much the energies of men. As the sun in its brightness causes the stars to fade away, so does our future glorious abode as seen by the eye of faith, shine into darkness all the brightest objects of sense. Living in the world by faith, we live above the world. We are neither elevated by its prosperity, nor crushed by its adversity. Smiles, caresses, pleasures, perils, persecutions, sword, nakedness, none of these things move us, trusting in the Lord, and dwelling in perpetual light.

Faith brings peace and joy to the soul. It gives peace of conscience. Unbelief and sin bring condemnation. Conscience goads. The wicked are like

the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace, saith my God, to the wicked." But when the heart trusts in God and is obedient to His will, conscience approves, all the discordant elements are purged; harmony and peace take up their abode.

The affections flowing out to Him who is infinite in holiness and love, every want is met, the hunger of the soul is satisfied. No material good can satisfy this hunger. The more one pants and strives after the riches, the honor or the pleasure of this world, the more he kindles the fires of restless desires, which will increase and burn on forever. The desires of the immortal nature can never be satisfied with the husks of earth, God alone is the satisfying portion of the soul.

God also gives to His believing ones the earnest of the spirit, which beareth witness with their spirit that they are the children of God. They have delightful fellowship with the Father and with His Son Jesus Christ.

Hope is quickened, and becomes as an anchor of the soul sure and steadfast, and which entereth into that within the vail. Thus anchored the storm and tempest may beat upon it in vain. The pains and toils and trials of this life lose their power when one's life is hid with Christ in God. To Him whose will through faith is conformed to the divine will, disappointments, bereavements, afflictions prove to be blessings; for God causes all things to work together for his good. What can harm him who realizes that the infinite God is his portion, that he is ever under the notice of His eye, and ever the object of his care, that all is His, whether the world, or life, or death, or things present, or things to come, and he is Christ's, and Christ is God's?

What a consoling thought it is that God's controlling hand is in all events. How a firm trust in him, and the assurance, that however severe the trial may be, all will be well at last, is calculated to suppress all murmuring and repining under the sorest bereavements. How much need Christians have of the consolation which this truth affords. Many things in this life are bitter and agonizing, but to him who exercises a living faith in God, the deepest sorrow is tempered with joy; behind the darkest cloud there is a bright light. He can say:

"'Tis my happiness below,
Not to live without the cross ;
But the Saviour's power to know,
Sanctifying every loss.

Trials must and will befall ;
But with humble faith to see
Love inscribed upon them all,
'This is happiness to me.'

If God be for us who can be against us. He that spared not His own Son, but delivered Him up for us all, how shall He not freely give us all things. If Christ, the unspeakable gift of God is ours, we have all things else that we need for this life and the life to come. "All things are yours," says the apostle; "whether Paul, or Apollas, or Cephas, or the world, or life or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's.

Even the swellings of the cold stream of death will give no fear to him who has Jesus for his pilot. As Caesar was crossing a body of water, a storm arose filling his boatman with fear, disposing him to turn back, when Caesar revealing himself to him exclaimed, "Why do you fear? you carry Caesar." But the Christian has

with him one greater than Caesar whom the winds and the seas obey, and under His guidance every true believer is sure of weathering the storm and of reaching the port of eternal rest.

REFLECTIONS.

In the light of this subject we can see the absurdity of the adage, "It is no matter what a man believes if his life is right." There is the same absurdity in this saying as in the assertion, it is no matter what a man's principles are, if his conduct is correct; or it is no matter what the fountain is if the stream is only pure. Faith in a holy God including the subjection of the will to Him is the foundation of all right actions and of all moral excellence. The entire man in his body and soul, his actions and moral feelings is governed by what he believes. Without faith, and consequently without any sense of responsibility to God, conscience is dead, there is no sense of moral obligation. Unbelief is the root of all sin. He who rejects God's claims upon his heart's devotion, rejects the claims of men. The rejection of the greater involves the rejection of the less. In the very nature of the case, it is impossible to please God without faith. Without it there can be no true love to God or man, no true benevolence; for selfishness has entire possession of the soul. There may be an external whitewash of morality, but all is impure within. Every man who has true faith in God, and he alone has moral virtue; and the strength of his virtue is in exact proportion to the strength of his faith in God.

We see also why so much stress is laid upon faith in the Bible; why salvation is conditioned upon it. It is not an arbitrary arrangement, but is founded in the nature and relation of things. Man is lost in sin. He

is estranged from God in unbelief. As planets shooting away from their central sun, we have wandered beyond the attractive influence of God's love. The cross of Christ is the great central power by which we may be brought back. The boundless love of God as manifested in Christ, His life, His death, has power alone to affect the obdurate heart of the dead sinner and raise him to newness of life. The law may convict of sin, but the self-sacrificing love of Christ alone can convert. Says the apostle: "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" that is, the law had power to show to the mind the evil and guilt of sin, but not to create an aversion to it. But the love of Christ is the attractive power that wins from sin to holiness.

But how can the love of Christ, as exhibited in His sufferings and death, be made efficacious to this end? Evidently only through faith. The holiness of Christ, His self-denial, His benevolence, His death can have no effect upon the *unbelieving* heart. It is only as these truths are *believed*, that love to Him can spring up, and the soul be transformed into His likeness. When the whole being is committed to Christ, this transformation must take place. The soul is created anew in Christ Jesus. When brought into union with Christ by faith, the divine image is stamped upon it. This is the necessary result of exercising faith in a holy Being. In view of the cross sin loses its power, it dies; new desires, new hopes, new affections spring up and take possession of the heart. God, the infinite God can save men, can lift them up from their degradation, only as He can secure their confidence and can bring the power

of His holiness and love to bear upon their minds and hearts.

Let me say to those who have never committed themselves to Christ, He is the way, the truth and the life. Nothing else can be substituted for faith in Him. Religious training, the good influence of pious friends, their prayers and counsels are valuable; but they cannot save without a personal yielding of the heart to Christ. A moral life is to be held in high estimation, but no one will be saved by his good works, for salvation is a work of grace through faith in the atoning blood. Faith in God is the first step in the way to life, the first step toward that purity of heart which fits for heaven. A little thought and reflection will convince any one who is living for self and not for God, that he is wasting the talents given him for a noble purpose. Conscience whispers in every pale delinquent ear, that there is a day of reckoning coming. Day after day, year after year is passing—a witness to powers wasted that ought to be devoted to the glory of God and the highest good of man.

Time, my friends, is rapidly bearing you on to the pale nations of the dead. On its fleeting moments is suspended your eternal destiny. The past mercies of God, the blessed promises, the holy spirit and the bleeding cross, all invite your faith, invite you to trust your being in a total final act of commitment to the merciful Christ your Saviour. Now is your seed time. As ye sow ye shall reap. If ye sow to the flesh, ye shall of the flesh reap corruption. If ye sow to the spirit, ye shall of the spirit reap life everlasting. Let those of a weak faith turn away from the changing, inconstant, unsatisfactory things of earth, and look with the eye of faith upon that world where, in the presence of God, there are pleasures

for evermore. Let all your powers of mind and heart be attuned in harmony with the anthem of praise, which is ever welling up from the blood-washed throng before the throne.

Dear reader, the enchanting pleasures of this world will soon lose their power, and the whole vision of the mind will be filled with the momentous realities of another world. Thrones will then be toys. And earth and skies seem dust in the scale, when weighed with the interests of eternity. If you have any sense of God's love, or any regard for your highest good, defer not that preparation which is necessary to secure the soul from an eternal loss, and make it meet for an inheritance among the saints in light.

THE END.

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